ADDRESSES

To *OLD MEN*, and *YOUNG MEN*, and *LITTLE CHILDREN*.

In Three tahoone

DISCOURSES

I. The *OLD MANS* Honour; or, *The Hoary Head found in the way of Righteouſneſs.*

A Diſcourſe Recommending unto OLD MEN, A Saving *Acquaintance* with the Lord JESUS CHRIST.

II. The *YOUNG MAN'S* Glory; or, *A Wreath of Graces for the Head of Youth.*

A Diſcourſe Recommending unto *YOUNG MEN*, A bleſſed *Victory* over the Devil.

III. The *LITTLE CHILDS Leſſon*; *Or*, A Child wiſe unto Salvation.

A Diſcourſe inſtructing and inviting *LITTLE CHILDREN* to the Exerciſes of Early Piety.

To which may be added, A ſhort Scriptural Catechiſm, accommodated unto their Capacities.

By COTTON MATHER.

Boſton: Printed by *R. Pierce*, for *Nicholas Buttolph*, at the Corner Shop, next to *Gutteridge's Coffee-Houſe*. 1690.

56-257 + 258

Cahoones
Book

SEnum est Prophetare. Etiamsi videas aliquando Juvenem Prophetantem, non dubites de eo dicere, si secundum Interiorem Hominem Senuit, Propterea est Propheta. Orig. Hom. in Ps. 36.

De Verbo Divino,

Lac *Capit hic* Infans, Panem *Robustior* Ætas,
Nec caret Optato curva Senecta *cibo.*

To my Honoured, and Worthy Friend,
Major *JOHN RICHARDS.*

Sir,

VVERE there nothing else to command my Regards for you, besides the Old Age, which your Out-living of Threescore Winters has brought you to the Borders of, That were enough to give you a room in my Esteem and Reverence, and Veneration. I cannot but approve the care of the Greek Language, to make no more than one Letters Difference between the words for Old age, and Honour; and I cannot but applaud that condition of the World, whereto refers that famous Distich.

Magna fuit quondam Capitis Reverentia Cani,
Inq; suo pretio Ruga Senilis erat.

The Marks of Respect put upon Old age among the Antient Lacedemonians have been the matter of many pleasant and famous Histories; and the modern Venetians owe not a little of their Prosperity as well as Reputation unto the Figure which is allowed unto Old age among them. That people is not like to be long-liv'd, among whom, Fathers and Mothers, and those that have lived long, are not acknowledged; and that plant whose Younger Branches put a sleight upon the Elder, is for that cause by the Ingenious Botanist, called, Herba Impia, or a Wicked Cudweed. When Old such an one, is used as a Term of Disgrace, & when Juvenis vetulo non assurrexerit, I still think that I see none of the smallest among the Verbal and Real Solacisms of the World. But something beside

and beyond your meer Approaches to that Age, which will place a Silver Crown of Gray-hairs upon your Head, it is that causes me now to Dedicate unto you, the little Treatise of, The Old Mans Honour, now laid before you. 'Tis because you have, The Old Mans Honour, adorning of you; not only by having Served your People, both as a Ruler to them at home, and as an Agent for them abroad, when God gave you Opportunity; and we know the Name of that people with whom it was a Law, that none but Good Old Men should have the Honour, either Magistratum Gerere, or Legationem Obire; but chiefly by your Acquaintance with Him that is from the Beginning. Many years are now rolled away since you began that blessed Acquaintance; and I am well satisfy'd, that like the most fruitful old Polycarp, you will profess your self not yet weary of your Glorious Master. As 'tis my Duty to Desire, so I have Reason to Expect, that the nearer you come to be an Old Man, the more you will put off the Old Man, which is Corrupt according to Deceitful Lusts; that while you are an Old Man you will be found in the Old Way, wherein you will find Rest for your Soul; and that you will be One of those in my Dear Flock, whom if after I have Preached unto others, I do not my self prove a Cast away [which let Free Grace prevent!] I shall meet at the Right-hand of the Lord Jesus Christ with unspeakable joy, and whom I shall spend an Happy Eternity in the praises of a merciful Creator and Redeemer with; All which is humbly pray'd for, by Sir,

Your most Affectionate Friend and Servant,

C. Mather.

THE OLD *MANS* HONOUR.

OR,

The HOARY HEAD found in the way of RIGHTEOUSNESS.

1 John II. XIII.

I Write unto you FATHERS, because ye have known Him that is from the Beginning.

HISTORY tells us that the Ancient *Lacedæmonians* in their Publick and Solemn Festivals, did use to have Three *Shows* made among them; the first, of *Old Men*, who made a Song to the Spectators, of this Import;

We have been Young *and* Strong *all heretofore,*
Till Age forbad our doing any more;

The Second, of *Young Men*, who had this for their Song,

We

We ſtill are Young *and* Strong, *and will maintain*
Our Cauſe againſt all that on Earth remain.

The Third, of *Children*, who ſang,

And We that on the Stage look now ſo ſmall,
As we ſucceed, *hope to* ſurpaſs *you all.*

It were a *Spectacle* very much more Deſirable and Conſiderable, if Chriſtians of all *Ages* might this Day ſtand forth among us; and in the Capacity not only of *Men*, but alſo of *Saints*, give ſuch a good account of themſelves. Behold, in this Text repreſented unto us, What ſhould be the *Experience*, and what the *Reſolution* of all Ages, if they would march off with the *praiſe of God as well as of Men!* If *Old Men* would Expire joyfully, they ſhould be able to ſay, *We have been well Acquainted with our* Saviour. If *Young Men* would Advance Happily, they ſhould be able to ſay, *We have been truly Victorious over our Deſtroyer.* If *Children* would Grow up Hopefully, they ſhould be able to ſay, *We have already acknowledged God for our Father.* For me to recommend theſe Attainments unto the ſeveral Ages here, will be a part of my Endeavour to give *the Food in due Seaſon unto that Houſhold* of the Lord Jeſus, which I am an unworthy *Servant* in; and, *Unto thee, O moſt Glorious Lord, I now bow my knee, that in this Undertaking, thy Grace may be ſufficient for me.*

We

We have before us, an Inſpired Epiſtle, which not only as *Auſtin* obſerves, has been *Unqueſtionably* and *Univerſally* received as *Canonical*; but alſo *Jerom* teſtifies, has as *Unqueſtionably* and *Univerſally* been aſcribed unto the Holy Apoſtle *John*. There is indeed running thro' the whole Epiſtle, the plain *Character* of the Spirit breathing in that Apoſtle, of whom one of the Antients does report, That when thro' extream Age, he was unable to *Walk* or *Speak* to the Church, he would be carried by the Diſciples thither, and with his Aged, Feeble, Broken Voice, only ſay unto them, *My Dear Children, Love one another.*

Our Apoſtle in our Context, is preſſing the *General* Duty of *Conformity* to the Lord Jeſus Chriſt, and under that Head, the *particular* Duty of *Charity* towards all our Brethren; and hereupon he addreſſes all Chriſtians of *ſeveral Ages*, therewithal very pertinently and elegantly declaring to them the Reaſons of his thus Addreſſing them.

All Chriſtians are firſt addreſſed under the name of *New-born Babes*; for indeed we all ſhould be like *Babes* for our Humility, for our Innocency, for our Placability; or elſe, our Lord has told us, *Ye ſhall not enter into the Kingdom of Heaven.* But theſe *Babes* are then ranked under three Denominations, *Fathers, Young Men, Little Children*; to each of theſe does the Apoſtle ſay, *I write unto you*; for truly, our God hath His *Children* in all *Ages*, and all *Ages* ought very much to be converſant with the *written* Word of God.

Let

Let us begin at the first, and of them: note,

First, The *Persons* apply'd unto. *Fathers.* By these are meant, not meerly *Fathers in Grace*, but likewise, *Fathers in Age*; the Expression intimates *Old Men*, that are in the School of the Lord Jesus Christ, And mark, the old Apostle calls them, *Fathers*; which was not from any *Relation* of theirs to him, but from his *Reverence* to them. 'Tis to teach us, That *Old Men* should have much *Respect* and *Honour* from us; we ought still to treat them as our *Fathers*, & use no Terms unto them, which discover not our sense of something Venerable in them, but remember that Charge of God, in Lev. 22. 19. *Thou shalt Honour the Face of the Old Man, and Fear thy God*; there is no *Fear* of the *Great God* where the *Face* of an *Old Man* is not beheld with Regards of Honour.

Secondly, The *Character* and *Priviledge* of these persons. 'Tis, *Ye have known Him that is from the Beginning.* By that is meant, our Lord Jesus Christ; of whom this very Apostle elsewhere speaks, in *John* 1. 1, 2. *In the Beginning was the Word*, which Name *he* (and none but *he*) in every one of his Books, put upon the Lord Jesus Christ; and he adds, *The same was in the Beginning with God.* But if you ask, why the Lord Jesus Christ is here called, *He that is from the Beginning?* I answer,

'Tis first, to assert the *Divinity* of the Lord Jesus Christ, against those *Carpocratians*, and *Cerinthians* and *Ebionites*, who were the *Antichrists* appearing

appearing in the Days of *John*. Thoſe Hereticks affirmed our Bleſſed Lord Jeſus to be a *Meer man*; but in oppoſition to them, 'tis here ſaid, *That our Lord had a Being* from, *and* at, *and indeed infinitely* before *the beginning of the World.*

'Tis alſo to commend the Lord Jeſus Chriſt upon the ſcore of His *Antiquity*; *old men* love to pretend unto the Knowledge of *old Things*; and it is here intimated, That as they knew *Him*, ſo there was nothing *older* than He for them to be converſant withal.

Let this then be the Doctrine which our Thoughts may at this Time a little dwell upon.

DOCTRINE.

That a peculiar Acquaintance with the Lord Jeſus Chriſt, who is God as well as Man, is the ſpecial Attainment of old men *walking in the Ways of GOD.*

We have three Propoſitions here to be regarded.

Propoſition I.

All men, and particularly *Old Men* ſhould ſtudy *a peculiar Acquaintance with the Lord Jeſus Chriſt. All men* ſhould be of the ſame Reſolve with *That Man* in 1 Cor. 2. 2. *I determined not to know any thing, but Jeſus Chriſt, and Him Crucify'd.* This

was the *Determination* of one whom the Antients do not unfitly call, *An unsatiable Admirer of the Lord Jesus Christ!* and there was no Occasion for that Famous and Learned Philosopher among the Antient Heathens to *pity* the Apostle *Paul* upon this account, that such *Rare Parts* as *Pauls* were, should be thrown away upon the *Knowledge of Jesus Christ*. A Needless, Bootless pity! For *No man* can any where find a fitter Subject for his Acquaintance, than the Lord Jesus is; nor have any of those *Doctors* who have worn the pompous Titles of *subtil*, and *profound*, and *Angelical*, bin worthy of the Titles, unless this Acquaintance have made them so.

Si Christum discis nihil est si cætera nescis.
Si Christum nescis *nihil est si cætera* discis.

But *Old Men* should have a very particular Disposition hereunto. For having try'd an Acquaintance with all other Things, they can upon a long Experience, resent the *Vanity* and *Vexation* that is in them all, and cry out, *I have seen an end of all perfection in the world.* It is therefore time for *them* to Resolve, *I have determined to know nothing but Him that is from the Beginning!*

If you Enquire, *WHAT* is a *peculiar Acquaintance* with the Lord Jesus Christ?

It imports, First, A *Speculative* or *Notional* Knowledge of the Christian Religion, and especially of, *That Great Mystery of Godliness, God manifest in the flesh.* *Old Men* should become well informed

informed about the *Natures* of Him, who is *God* and *Man* in One Perſon; about the *Offices* of Him, who is the *Prophet*, the *Prieſt*, and the *King* of our Souls; about the *Endowments* of Him, who is both *Able* and *Willing* to *ſave us unto the uttermoſt*; about the *Benefits* of Him, who beſtows upon us *Juſtification*, and *Sanctification* and *Redemption*, and all the Inheritance of *Adoption*; in fine, about the *Conditions* of Him, *who Humbled himſelf, and became obedient unto Death, Wherefore God hath highly Exalted Him.* Theſe are the points of our *Catechiſm*, and the firſt *Principles of the Doctrine of Chriſt*; it is a ſhame for *any*, but above all, for *Old Men*, to be Ignorant of theſe principles.

But here is not all; a *Devil* once could ſay to our Lord Jeſus, as in Luc. 4. 34. *I know thee, who thou art.* Wherefore it imports, Alſo, a *Fiducial* and an *Experimental* Knowledge of the Lord Jeſus Chriſt. *Knowledge* is put for *Faith*, in Iſa. 53. 11. *By his Knowledge, my righteous Servant, ſhall juſtifie many.* We ought ſo to *know* the Lord Jeſus Chriſt, as to prize Him, and Love Him, and Apply our ſelves unto Him, and appropiate Him unto our ſelves, and ſay unto Him, like the Diſciple, *My Lord and my God*; or with the Believer, *My Beloved is mine, and I am His!* And *Knowledge* muſt be with *Taſt*, as in 1 Pet. 2. 3. *Ye have taſted that the Lord is Gracious.* We ought ſo to *know* the Lord Jeſus Chriſt, as to be very Really ſenſible of the Beauty and Sweetneſs that is in Him, & like that woman once, we ſhould *feel Vertue going*

forth from Him unto our Souls; or like *Paul*, find upon our ſelves the *power* of what is in our Lord. *Old Men* are miſerable Non-proficients, if they do not arrive to *ſuch* a knowledge of our Lord Redeemer. In a word, *All men*, and eſpecially *Old Men* ſhould ſo know the Lord Jeſus, as to lead a life of Communion with Him.

But if you Enquire, WHY we ſhould be ſtudious of ſuch an *Acquaintance* with the Lord Jeſus Chriſt? Briefly,

Firſt, We have nothing ſo *Noble* to be acquainted withal, as the Lord Jeſus Chriſt. It was once asked in Cant. 5. 9. *What is thy Beloved more than another Beloved?* and the Anſwer was, *O He is altogether Lovely.* Thus if any demand, *What is the Knowledge of the Lord Jeſus Chriſt, more than any other Knowledge!* the Anſwer may be, *'Tis the Knowledge of him that is altogether Lovely. Grammar* and *Rhet'rick* is the Knowledge of *Speech*; *Logic* is the Knowledge of *Reſpect* and *Reaſon*; *Phyſicks* are the Knowledge of *Qualities*, and *Mathematics* are the Knowledge of *Quantities*. But ſure, None of theſe Things are comparable to our deareſt, glorious Lord Jeſus Chriſt; of whom 'tis ſaid, in Col. 1. 19. *In him does all Fulneſs dwell.* To be acquainted with Him, 'tis to know the brighteſt Thing in the Third Heaven it ſelf; 'tis to *Know* thoſe Myſteries, which the very *Angels* do bend themſelves to pry into; 'tis to *Know* that, which with *Paul* we ſhould count our ſelves *Loſers* by every thing that would obſtruct us in the *Excellent Knowledge* of.

Secondly,

Secondly, We have nothing ſo *Uſeful* to be acquainted withal, as the Lord Jeſus Chriſt. For,

The *Knowledge* of the Lord Jeſus Chriſt will fill us with a bleſſed variety of other *Knowledge*. As now, Would we know *God*? we are told in 2 Cor. 4. 6. *The glory of God is to be ſeen in the Face of Jeſus Chriſt.* Right Notions about the *Wiſdom*, and *Power*, and *Juſtice*, and *Goodneſs* of God, are ſhaped in our Minds, by the Knowledge of our Lord Jeſus; when we know Him, we are like *Moſes*, put into the Clefts of a Rock, where the *glory of the great* God now paſſes before us. Or, would we know *our ſelves*? The Knowledge of the Lord Jeſus Chriſt, will help us to know what our *ſins* are. Well ſings the Chriſtian Poet,

Who would know Sin, *Let him repair*
Unto Mount Olivet.

The Knowledge of the Lord Jeſus Chriſt will help us to know what our *plagues* are. We may paſs a judgment upon our own *Wounds* by the *plaiſter* in Him provided for us; and by what was Exacted from our *Surety*, we may gueſs what our own *Debts* have been. And we may come likewiſe to know our *Duties* by the Knowledge of the Lord Jeſus Chriſt. He has been a compleat *Copy* and a perfect *Pattern* for us; and His Call unto us is, *Look on me and do likewiſe.* In ſhort, Jeſus Chriſt is the *Key* that unlocks all the *Scriptures*. We have *ſearcht* the Scriptures, and *known* them to good purpoſe, when we have Dug ſo far into them, as to find them all *teſtifying* of

the

the Lord Jeſus Chriſt. The Knowledge of Him expoſes to us the *Pearl of great Price* in that Sacred *Field*. *All men* ſhould know theſe things but for *old* men to be un-inſtructed in them, is remarkably diſgraceful and pernicious.

Again, The *Knowledge* of the Lord Jeſus Chriſt, will afford an unſpeakable *ſatisfaction* to our Souls. An Artiſt, that has met with ſome *New*, tho' but *ſmall*, Diſcovery, with a ſtrange *Satisfaction* crys out, *I have found, I have found!* But above all, the Knowledge of the Lord Jeſus Chriſt, is a *River* of *honey* to them that are made partakers of it; hence could the Pſalmiſt ſay, in Pſal. 17. 5. *I will behold thy Face, I ſhall be ſatisfied.* This *Manna* will fully anſwer the vaſt craving raging Appetites of an Immortal Soul; whatever fiery *thirſt* was once in ſuch a Soul, yet now, *It ſhall never thirſt.* We read in Phil. 2. 1. about, *Conſolation in Chriſt*; the Knowledge of Chriſt places us amidſt the Springs and Veins of an interminable *conſolation*. *All* men ſhould ſeek for ſuch a *Satisfaction*; but it is particularly incumbent upon *old* men, who may complain with *Barzillai*, that they are paſt the reliſh of thoſe *worldly* pleaſures in which others *labour* to *delight* themſelves. Once more,

The *Knowledge* of the Lord Jeſus Chriſt, will convey an Eternal *Salvation* to our Souls. A man may go to Hell, with all other *Sciences* about him; and ſink into that horrible devouring Pit, with ſuch a ſhriek as that, *Qualis Artifex pereo! Behold an Artiſt, going to be Damned!* The Floor, the

the hideous Floor of Hell, is paved with the skulls of admirable *Scholars*. You know who ſaid, *Nos cum noſtris Doctrinis mergimur in Infernum*. Who better *Scholars* than the *Devils* themſelves? All the Learning that many have, ſerves only as a bag of *Gold* about a Drowning Man; it ſinks them the deeper into the ſcalding Floods of the Lake that burns with fiery Brimſtone: But the Knowledge of the Lord Jeſus Chriſt is a *ſaving* thing. He that calls in Iſa, 45. 22. *Look unto me, and be ſaved*, alſo ſays, *O* know *me, and you ſhall be ſaved*. A Look to Him, will bring an Healing to our Dying Souls; as a Look to the *Coper Serpent*, once did unto the *Iſraelites*.

This *Knowledge* will cauſe us to *eſcape the pollutions of the World*; this *Knowledge* will cauſe us to *grow in Grace*; and in fine, thi[illegible]*nowledge* has no leſs a thing ſpoken of it, tha[illegible] Joh. 17. 3. *It is Life Eternal*. The ſame [illegible]akes it thus Neceſſary for *All men*, makes it for *Old men* more eminently ſo. *Old men* have a *Night* coming upon them; and they above all, had need get their *Lamps* lighted with ſuch a Knowledge, as may light them into the Chambers of Everlaſting Glory.

Propoſition II.

'Tis the ſpecial Attainment *of* Old Men *walking in the ways of God, that they have this Acquaintance with the Lord Jeſus Chriſt.* For,

Firſt

First, The *Knowledge* of the Lord Jesus Christ, is a *special Attainment* in whomsoever 'tis. It can't be said of all people, *They have known him that is from the Beginning.* 'Tis the distinguishing favour of God, that has made *some* Acquainted with the Gospel of the Lord Jesus Christ; and hence 'twas the Rapturous Doxology of our Lord, in Mat. 11 25. *I thank thee, O Father, because thou hast hid these things from the wise and prudent, and Revealed them unto Babes.* Those few, that have the true Knowledge of the Lord Jesus Christ, are those to whom, the most high God may say, *You only have I known, among all the Families of the Earth.* And as there is a singular *Difference* or *Dignity* in this *Attainment*, which renders them that have it, the *happy Servants* that may see the Glory and hear the Wisdom of Him that is, *A Greater than Solomon*; so there is a sin[illegible] *Excellency* in it, upon this Account; t[illegible]ds a singular *Acceptance* with God; we [illegible] in *Joh.* 6. 29. *This is THE work of God, that ye believe on Him, whom He hath sent*; God is pleased with no *work* that we can do, so much as this, *that we so know his Son, as to put our trust in Him*; and it brings a singular *Advantage* to men; 'tis wished in 2 Pet 1. 2. *Grace and Peace be multiplied unto you, thro' the Knowledge of Jesus our Lord*; may we but well *Know* our Lord Jesus, that's the way for all manner of *grace* and *peace* to be *multiply'd unto us.*

Secondly, *Old Men* walking in the ways of God, are usually those that have *most* of this *Attainment.*

The

The God of Heaven does gradually give unto Christians, a more large and clear insight into the *Covenant of Grace*, and so they have a *growing Acquaintance* with the Lord Jesus Christ, the *Mediator* of that Covenant. At our first Conversion we have indeed so much *knowledge* of the Lord Jesus Christ, as *Draws us to Run after Him*; but we find that *Knowledge* increasing as long as we live. 'Tis with us, as it was with *Apollos*, in *Act.* 18. 25, 26. *This man was instructed in the way of the Lord*; but after this, there was *Expounded unto him the way of God more perfectly*. The *old Christian* comes to know *more perfectly* the Allsufficiency of the Lord Jesus Christ, and to know *more perfectly* his own infinite Need of such a Redeemer. The *old* Christian has had more Teaching then we that are younger men; he has been *taught* by Ordinances, and been *taught* by Providences, and been *taught* by the Spirit of God accompanying of both; and he hath over and above been *taught* by an *old* Experience; *Experience* has taught him that he has no *Righteousness* and no *Strength* of his own; *Experience* has taught him that the Lord Jesus Christ is one *mighty to save*; he goes to the Lord Jesus Christ as one whom he has had an *old Acquaintance* with, he has been *inured* unto the Trade of Believing on that Almighty Lord.

Proposition III.

The *God-head* of the Lord Jesus Christ is to be

acknowledged by all that would pretend unto any true Knowledge of Him. We do not know *Him that is from the Beginning*; unleſs we own that He is *without all Beginning*, unleſs we think him to be as the Philoſopher expreſſed it, [*Presbytaton Toon Ontoon*] *The moſt Ancient of all Beings*; and unleſs we are ſenſible of the Challenge made by *Wiſdom* for Him, in Prov. 8. 23. *I have been declared Princeſs, from the Beginning.* No *Arian*, or *Socinian* has a Knowledge of our bleſſed Jeſus, enough to Entitle him to the Denomination of a *Chriſtian* in the Churches of God. Our Lord is indeed a real and a proper *man*; but it is the Marble Rock upon which our whole Chriſtianity is founded, that He is more than ſo; for 'tis his Title, in Rom. 9. 5. *God over all bleſſed for ever.* Thus the Name of *the moſt High*, (or *Gneljon*, which the Poet means I ſuppoſe by *Anchialus*) the peculiar Name of God among his ancient people, is given to our Lord Jeſus. Let it be obſerved, firſt, That the *Names* of *G O D* are put upon our Lord. The Lord Jeſus Chriſt is the Redeemer, of whom *Job* ſays, *In my Fleſh I ſhall ſee God.* The Lord Jeſus Chriſt is the *Angel*, of whom *Jacob* ſays, *He is the God that Redeemed me from all Adverſity.* 'Tis the Lord Jeſus Chriſt, whom *John*, in 1. Joh. 5 20 calls, *The* True *God*, whom *Paul* calls, in Tit. 2. 13. *the Great God*; & whom *Iſaiah* in Cap 9. 6. calls, *the Mighty God.* What tho' He once were *ſmitten* with many Sorrows in an evil world? ſtill in his deepeſt Obſcurity, He was, as we may read that clauſe

clauſe in Iſa. 53. 4. *A ſmitten God.* Yea, 'tis *Jehovah*, who ſays in Zech. 12. 10. *They have pierced me*; Behold, the Incommunicable Name of *Jehovah* given to a crucify'd Jeſus; unto which Name anſwers that in the New Teſtament, *the Lord which is, and which was, and is to come.* Hence alſo our Lord exhibits Himſelf by that Name, in Joh. 8. 58. *I AM.* And elſewhere He is called, *the Lord of Glory*; that is, the moſt gracious Lord.

And as the *Incommunicable Names*, thus alſo the *Incommunicable Attributes* of the Almighty God, belong to our Bleſſed Saviour. Shall we ſpeak of *Eternity?* Says our Lord in Joh. 17. 5. *I had glory before the world was.* Shall we ſpeak of *Omnipotence?* 'Twas ſaid by our Lord, in Mat. 18. 20. *Where two or three are gathered together in my Name, there am I in the midſt of them*; or ſhall we ſpeak of *Omniſcience?* 'Twas ſaid by our Lord, in Rev. 2. 23. *I am He that ſearches the Hearts and Reins.* None but a *God may* ſpeak at ſuch a rate as this!

What ſhall I ſay more? let it be obſerved,

Secondly, That the *Works* of God are performed by our Lord Jeſus Chriſt. The *Creation* of the World, is the Work of God; but of our Lord Jeſus Chriſt, is it ſaid, in Joh. 1. 3. *All things were made by Him.* The *Government* of the World, is the work of God; but of our Lord Jeſus Chriſt, is it again ſaid, in Heb 1. 3 *He upholds all things by the word of his power.* 'Tis undoubted, *That none can forgive ſins but God*; nevertheleſs 'tis ſaid in Mat. 9. 6. *The Son of Man has power to forgive*

Sins. Who but God can *ſend* the *Holy Spirit*? yet ſaid our Lord Jeſus in Joh. 16. 7. *I will ſend the Comforter.*

In a word how many *Miracles* has our Lord Jeſus wrought, & this in his *own Name* How often were the *Sick* Healed, the *Dead* raiſed, the *Poſſeſſed* Reſcued, by the Hand of this Bleſſed Redeemer, coming in his *own Name* unto us! And hence alſo, let it be obſerved, Thirdly, That the *Rights* of God are pertaining to our Lord Jeſus Chriſt. None but *God* may be the Object of our *Worſhip.* Yet we are commanded in Joh. 5. 23. *To honour the Son, as we honour the Father.* And *Joſhua* adored Him as *Captain to the Hoſts of the Lord.* Our *Prayer* ſhould be to none but God; yet the Dying *Stephen*, in Act. 7. 59. *They ſtoned* Stephen *calling upon* God, *and ſaying, Lord Jeſus.* Our *Faith* ſhould be in none but God; yet we read in Rom. 15. 12. *There ſhall be a Root of Jeſſe, in Him ſhall the* Gentiles *truſt.* We may *Swear* by none but God; yet the Apoſtolical Oath ran in ſuch Terms as thoſe in Rom. 9 1. *I ſay the truth in Chriſt.* Hence alſo, 'tis into the name of *Chriſt*, that we are *Baptiſed*, when we receive the firſt of our Sacraments; which implies his being a *God* unto us.

The Lord Jeſus Chriſt is no leſs than *God*; and oh how much is our *Love* to Him obliged, our *Hope* in him ſtrengthened by that Conſideration!

In our Improvement of theſe things,

IMPROVE

IMPROVEMENT I.

We may Infer from hence, as we go along, *how foolish, how absurd, how wicked are the* Deſpiſers *of the Lord Jeſus Chriſt.* If the Lord Jeſus be *God* as well as *Man*, and if an *Acquaintance* with Him be an *Attainment* in us, then 'twere very reaſonable to Admire Him. Adore Him. and Magnifie Him for ever; to *Deſpiſe* him, is of all Follies the moſt abominable.

But are any ſo *abſurd* and *wicked*? I would to God, there were *None*. But I am to tell you, All that *Neglect* a Chriſt ſo far *Deſpiſe* a Chriſt. Say ſincerely, Have you made ſure of a *Chriſt* or no? Have you Accepted him, Embraced him, thoroughly *Cloſed* with him? Can you certainly and joyfully ſay, *Chriſt is mine*? It is to be doubted, that many muſt confeſs this thing to have been left undone all this while. But what is the reaſon of this horrible Neglect? Why, men are ſo taken up with *ſecular* and *ſenſual* matters, that they have no leiſure to acquaint themſelves with a precious Jeſus? A filthy *Luſt*, and a wretched *World*, are the things for the ſake of which, a Matchleſs *Chriſt* is Neglected by Impenitent Unbelievers; it may be ſaid of them, as in Mat. 22. 5. *they made light of him, and went their ways; One to his Farm, another to his Merchandiſe.* Did not the Jews *Deſpiſe* a Jeſus, when they preferred a *Barabbas* before Him? every Unbeliever does

as bad as this comes unto; and there are two terrible conſiderations to be therefore laid before all ſuch woful Creatures.

Conſider firſt, The time will come when there ſhall *None* of you all *Deſpiſe* an Ineſtimable Jeſus. As 'twas ſaid in Iſa. 13. 12. *I will make a man more precious than fine gold, even a man than the golden wedge of* Ophir: So there will a time come, when whole *Wedges*, yea, and whole *Mountains* of the fineſt *gold*, will not be ſo *precious* to your poor Souls, as that *man* who is *from the Beginning*. When you ſhortly ſee a *God* angry with you, a *Soul* going from you, and an *Hell* gaping for you, how much do you think, a *Chriſt* will then be worth? The Day is at the door, when the moſt obſtinate Sinner among us all, will pierce the very Heavens, with ſuch a lamentable cry as that, *O for a Chriſt, a Chriſt! a thouſand worlds for a ſaving Acquaintance with Him!*

Conſider Secondly, The holy Jeſus will then deſpiſe, all ſuch as have not ſeaſonably Repented their ſlighting of him. It is ſaid in Pſal. 73. 20. *O Lord thou ſhalt deſpiſe their Image.* Thus, the *ſhadow*, (the *ghoſt*) of ſuch a ſinner, appearing before Chriſt, the Judge of departed Spirits, with importunate Petitions for pity, and pardon, and mercy, will be anſwered with nothing but an infinite Contempt. The Lord Jeſus will then contemn the *Souls* of ſuch miſcreants, and when they ſhriek, *what will become of me?* He will ſay, *Let the Devils take them, if they will, I will make no*

proviſion

proviſion for them. He will then alſo contemn their *prayers*, and when they Supplicate unto him with never ſuch raging Ardors, *Lord, Lord, open to us!* He will only Reply, *I know you not.* Wherefore, *Hear, ye Deſpiſers, and wonder, that ye may not periſh.*

But of theſe things, there muſt be a further Improvement made.

IMPROVEMENT II.

It remains, that *Old men* be now called upon, to do ſeveral *good things which the Lord their God requireth of them.* As the Prophet *Joel*, chap. 1. 2. began a Sermon ſo; *Hear this ye old men*; this is the preface that I am to give unto the reſt of my Diſcourſe, *Hear this ye old men*; O *hear* that your *Souls* may live. I have not forgotten, that I am to *Entreat old men as Fathers*, and therefore, *my Fathers*, I do with a moſt filial Affection *entreat* you, to attend unto a few Directions; which have this to challenge your *earneſt heed*, that they are not *Mine*, but *Gods*.

The firſt Counſel.

I entreat you Fathers, that you be not content with a *common meaſure* in the more *common knowledge* of him *that is from the Beginning*. He is called, *the Antient of Days*; O that all *ancient* men would ſtudy to know much of a Subject ſo agreeable! You beſt know, what you have all this while been contriving and labouring for the *getting* of;

but

but an *old man* once under the inſpirations of the Almighty, gave that advice to *Solomon*, in Prov. 4. 7. *Wiſdom is the principal thing, therefore get Wiſdom.* And ſurely, an *old man* himſelf is not unconcerned in that Advice! A *common knowledge* of the Lord Jeſus Chriſt, indeed is not enough to make you happy; but I am ſure the want of *ſuch* knowledge will render you both *wretched* here and *undone* for ever. He was a wiſe man that ſaid, in Prov. 19. 2. *That the Soul be without knowledge, it is not good*; but it is not ſo *bad* being without any *Knowledge*, as being without the knowledge of the Lord Jeſus Chriſt. This *ignorance* will prove the woful *mother* of two things. It will render your *Unbelief* incurable. As it was ſaid, in 1 Cor. 2. 8. *Had they known, they would not have Crucify'd the Lord of glory*; ſo may it be ſaid, thoſe that remain in their Diſtance from the Lord Jeſus Chriſt. *They refuſe the Lord of glory, becauſe they have not the* Knowledge of *Him.* And it will alſo render your *Deſtruction* unavoidable. It was of old complained, in Hoſ. 4. 6. *my people are deſtroy'd for the lack of knowledge*; but the Knowledge of our Lord Jeſus is that, the *lack* whereof is moſt of all deſtructive; the world will one day with hot Thunderbolts be ſet on a light *Fire* for it. Well then, look to it, *Fathers*, that you been't unacquainted with the *Great Myſtery of Godlineſs.* If you have never yet ſtudied that *Myſtery*, I pray begin, and count not your ſelves *too old to learn*; that man is *too old to live*, that is *too old to learn.*

The

The Ancient Heathen had an higher opinion than ſo, of their meaner Learning. *Socrates* would go to School when an *old man*, pleading that it was better to be *Opſimathes* than *Amathes*, better to be *Late-learned*, than to be *Unlearned*. How much ought *old men*, to think thus of that *Learning* without which *All men* muſt find, *That He that made them, will not have mercy on them, and He that formed them will ſhew them no Favour?* 'Tis to be feared, that there is a lamentable ignorance about the Lord Jeſus Chriſt, in many that have lived unto old Age under the Goſpel of that bleſſed Lord. A famous Divine tells us, of an *old man*, who had enjoyed the conſtant Preaching of the Word, and yet when he lay on his Death-bed, he ſtill thought, *Jeſus Chriſt was an amiable Youth*, and other things too ridiculous to be recited. And it has been a ſcandal to me to ſee, how little many *old men* among our ſelves do underſtand about *The Covenant of Redemption*, and ſome other important Articles. But, O get a little more knowledge of Jeſus Chriſt, before you go; leſt that moſt forlorn and fearful caſe be yours, in Job 36. 12. *They ſhall dy without Knowledge.* To be *corporally blind* with Age, is not unuſual; but for men to be Spiritually *blind* in Age is very dreadful. The *Gray Hairs* on the outſide of your Heads, are not more Honourable, than the *wrong Thoughts* in the inſide of them are pernicious, while you have not a good knowledge of the Lord Jeſus Chriſt. Old *Luther* did not reckon it a ſhame to profeſs

himſelf, *Diſcipulam Catechiſmi*, one that ſtill was every day learning his *Catechiſm*. Whether it be a *ſhame* or no, for you that are *old* men, to be Students in your *Catechiſms*, I am certain, 'tis a more burning ſhame for you to be ignorant of the points which your *Catechiſms* are to teach you. You have not ſo much as the *beginning* of true knowledge, till you know Him *that is from the Beginning*. The Apoſtle rebuked it, as a *ſhameful* Deficiency in thoſe, Heb. 5. 12. *For the time, ye ought to be Teachers, yet ye need that one Teach you, which be the firſt principles of the Oracles of God.* They ſay, *old men* are *twice Children*; but O for ſhame, do not want the inſtruction which when you were *firſt Children*, you ought to have had about the Lord Jeſus Chriſt. Nay, albeit, you knew never ſo much about the Lord Jeſus Chriſt, yet there is a vaſt deal more behind ſtill to learn. *Old men*, ſtudy a bleſſed Jeſus, till you fathom yet more of his matchleſs Excellencies! If one of the Roman Emperours, had ſuch a value for Knowledge, as in his *old Age* to be a ſort of pupil ſtill, and ſay, *'Tis good for* old men *to be* learning *ſtill*; ſurely, it becomes *you* to have as much value for the peerleſs Knowledge of the Lord Jeſus Chriſt.

In a word, ſince you are ſo near to your Eternal *Sabbath*, you ſhould gather a double portion of this *Manna* for your Souls; and follow theſe Directions in it.

First, *Pray* much for the knowledge of the Lord

Lord Jeſus Chriſt. Would we have this *Knowledge*? we are counſelled in Prov. 2. 5. *cry after it*; he that writ that Counſel did himſelf obtain *knowledge* by *asking* for it. It is ſaid, in Jam. 1. 5. *If any man lack wiſdom, let him ask it.* A ſincere *Prayer* will do more, towards the *Unveiling* of Chriſts FACE, and the *Unſealing* our EYe, than the *prayerleſs Enquiries* of many years. Now that the *Eyes* of your *Bodies* are almoſt out, O follow the Lord Jeſus with ſuch a cry for your *Souls*, as once that poor *Son of ſorrow* made, *Lord, that we may receive our ſight!* Thoſe Miniſters that ſtudy much on their *Knees*, will *Preach beſt*, and thoſe *chriſtians* that wreſtle much on their *Knees*, will *know moſt*, of the Lord Jeſus Chriſt. Be continually praying like *Moſes*, *Lord, I beſeech thee, ſhew me thy glory*; and let not your Declining *Sun* ſet with you, till by ardent prayer, you have got the *Day-ſtar to ariſe in your Hearts*.

Secondly, *Think* much for the knowledge of the Lord Jeſus Chriſt. The *cuſtome* of *Iſaac* will very much befriend the *Knowledge* of Jeſus; that *young man* has left a pattern for *old men* to follow. *Old men*, you have now time to *think*; O ſpend as much as you can of that little time in *Meditations* upon the Lord Jeſus Chriſt. 'Tis ſaid of *Moſes* in Exod. 19. 3. That he *went up to God*, and then the Lord called unto him, *come up?* The *Jewiſh* Expoſitors have this gloſs upon it; That *Moſes* firſt made a *ſpiritual Aſcent* by *Meditation*, & then he was favoured with a *bodily Aſcent* unto very

heavenly Communions. *Meditation*, 'twill carry you up into the Mount of God, when you are ſo *old*, that you cannot *Aſcend* a Chamber in your Houſes without help or pain; yea, 'twill carry you within the *Vail* of God, and bring you to the view of, *Jeſus the Mediator of the New Covenant*. Every day then diſcourſe unto your ſelves on ſome Divine Subject, until you feel ſome lively Impreſſion of it, on your Soals; and have ſpecial Eye to the Lord Jeſus Chriſt in your Aſſiduous *Meditations*: ſaid the Pſalmiſt, Pſal. 119. 100. *I have more underſtanding than all my Teachers, for thy Teſtimonies are my meditation; I underſtand more than the Ancients.* Behold the way, for you that are *Ancients*, to get much *Underſtanding* of the Lord Jeſus Chriſt; let your daily *meditation* be on thoſe Oracles of God, whereof he ſays, *They teſtifie of me.*

Thirdly and laſtly, Frequent the *Ordinances* of the Lord Jeſus Chriſt, for the Knowledge of him; theſe are the *glaſſes*, of which we are told, 2 cor. 3. 18. Therein *we behold the glory of the Lord*; and ſo, *we attain the knowledge of the Lord. Old men*, as long as ever your legs can carry you, O be getting into thoſe *Galleries* where you may find the Lord Jeſus Chriſt. Yea, attend upon His Worſhip, tho you do it as good old *Jacob*, *leaning on the top of a ſtaff.* Be glad of every *Appointment*, wherein you have that Invitation, *behold, the Lamb of God*; be glad of every *Opportunity* wherein you may have that priviledge, *to ſee the goings of the great King in the Sanctuary.* Repair to all the

Ordinances.

Ordinances, of the Lord, saying like those honest Greeks of old, *we would see Jesus! we would see Jesus!* But for this end, especially repair to the *Supper* of the Lord. It is an horrible thing to see an *old man* turn his back on the Holy Table, and it is a *sorrowful* thing for such an one to dy out of Church-fellowship. The Psalmist could say, in Psal. 92. 13, 14. *they that are planted in the House of the Lord, shall bring forth fruit in old Age*; 'tis a barren *old man* that is not found in *the house of the Lord.* I beseech you, that before you go out of the world, you get into the *Church*; and when you are at the Sacrament in the *Temple*, you may like old *Simeon*, take up the Lord Jesus in your Arms, and sing, *Lord, now lettest thou thy Servant depart in peace; for mine Eyes have seen thy Jesus here.*

I remember an Apparition of our Blessed Lord Jesus Christ, wherein he seems to have something of an *old man* upon him; 'tis said in Rev. 1. 14. *His Head and his hairs were white like Wool, as white as the Snow.* O that *old men*, that all of you, whose *heads* are *white* with Age, would be restless till you have a sight of Him.

The second Counsel.

With a *common* Knowledge of, *I entreat you, Fathers*, endeavour to get a *saving Interest* in, *him, that is from the Beginning.* O make sure of *that*, before the *end of your days* come upon you.

Consi-

Conſider, firſt, You cannot be far from the *end of your days* in this evil world. You may ſadly look backward on the few days that have already *paſſed*, and as it were, *ſtolen*, from you; and you may then look forward, aſſuring of your ſelves, *I have not near ſo many years to Live, as thoſe that have already gone from me like a tale that is told; it was but yeſterday that I came* into *the world, and now before to morrow, I ſhall be gone* out *again.* It was the Emphatical Expeſſion of the Apoſtle, in 1 Cor. 7. 29. *this I ſay, Brethren, the time is ſhort*, or as the Greek word carries it, *the time is Furling*; q. d. you are like Mariners, juſt ready to put a ſhore. Even ſo, *this I ſay, Fathers, the Sail of time is juſt furling with you; you are juſt putting into the harbour, where you ſhall ſtep a ſhore on the Banks of a long Eternity.* An old Grecian walking once very *ſlowly*, ſaid unto a Stander-by, *After this faſhion I am ſtepping into the Grave*; and another old Grecian that felt his Ancles failing him, complain'd, *that death had bitten him by the Legs.* You cannot ſtir many ſteps, without many ſuch admonitions of the Mortality, which you are near unto. It can't be long, before you paſs into your Eternal State; the *vital Ty* between your Spirits and your Bodies, will not much longer hold together; there are but a few Sands now left in the bottom of your *Glaſs*, and your *Light* is within one Inch of going out. You may ſay like Father *Iſaac*, in Gen. 27. 1. *Behold, now I am old, and I know not the day of my death*; but you may alſo

ſay,

ſay, *ſince I am old, I do know that my Death cannot be many days off.* It was the Speech of as good an *old man*, as ever lived, in Joſh. 23 2, 4. *I am old and ſtricken in Age; behold this day I am going the way of all the Earth.* If you are *old*, I am ſure you are *going*. *Young* men *may Dy*, but *old* men *muſt*; and I am to tell you about the day of your *Death*, as the Prophet ſpeaks about the Day of the *Lord*, *It is near, it is near, and it haſteneth greatly.*

Conſider Secondly, The *End* of your Days, will be but the *beginning* of your never-ending Miſeries, if you dy without a ſaving Intereſt in *Him that is from the Beginning*. 'Tis none but he *that* is *from the Beginning*, who can deliver you from the woes and plagues that will never have an end. We are told in 1 Theſ. 1. 10 it is Jeſus *who delivers from the wrath to come*; without an *Union* to Him, that *wrath* will *come* upon you, and after it is already *come*, it will be ſtill *to come*, there will be more of it ſtill *to come* throughout Eternal Ages. You that are near to your *Death*, are as near unto the *Worm that never dyes*, and unto the *Fire that never ſhall be quenched*, if a ſpeedy Converſion prevent it not. It is a dreadful word in Joh. 8. 24. *Ye ſhall dy in your ſins.* Be not ſo thick of Hearing in this your old Age, as to be deaf unto this Warning of God; If you do not quickly *get* out of your *ſins* by a cloſure with the Lord Jeſus Chriſt, you'l *dy in them*; but ſo to *Dy* is to dy under the formidable Curſe of the Omnipotent

nipotent God, and it is to Dy expoſed unto the Vengeance of Eternal Fire. Poor *old man*, Thou haſt already ſeen many bitter diſmal doleful days, and had thy Heart often broken with thoſe *Evil Days*; but be aſſured, all the paſt black Hours of thy life are but the *beginning of ſorrows*, if thou doſt not immediately get an Intereſt in *Him that is from the Beginning*. If an *old man* don't get out of *old Adam* before he die, he will find an *old Hell* prepared for him; and this alſo circumſtanced with very dreadful Aggravations. How many *ſins* does a man commit in one Fifty or Threeſcore Years! But *old men*, if you are ſtill out of Chriſt, the God of Heaven remembers all your *old ſins*, as freſh as if they had been done but this very morning. Our Lord ſaid of ſome that were Dead and Damn'd many years before, in Joh. 10 8. *they ARE Theives*. Even ſo, the *old man* out of Chriſt *IS* in the account of God, the ſame ſinner that once he *was*; it may be ſaid of him, as once it was of ſome, *He is not purged from his old ſins*. But what a prodigious load of ſins then lies upon ſuch an *old man*, to ſink him into the Sulphureous Abyſs of Hell! Hence 'twas ſaid in Iſa. 65. 20. *the Sinner an hundred years old, ſhall be Accurſed*. It is promiſed as a great bleſſing, to live near an *hundred years*; but if a man be a *Sinner* at that Age, his *Age* will be but a *Curſe* unto him, he ſhall have cauſe to wiſh that he had never ſeen ſuch an *Age* as that. Such a wretched *old man* muſt not only periſh, but alſo go down to the Pit with heavier

heavier Loads of Confuſion and Vexation than thoſe that had not lived ſo long; that as 'twas ſaid of one, *It had been good for that man, he had never been born*; ſo it may be ſaid of this man, *It had been good for him, he had never lived half ſo many years in the world.* When he is Roaring in the Fiery Vaults below, *I am tormented in this Flame!* he will add this Lamentation & Execration thereunto, *Why dyed I not from the Womb? why did I not give up the Ghoſt when I came out of the Belly?* It was of old given, as a Reſolve to the problem, *Quis miſerrimus Senex egenus.* What is the *moſt miſerable ſight in the world?* Anſwer, *an old man in want*; an old man without *bread.* But I'le tell you a far more miſerable ſight; and that is, *An Old man in ſin*; an Old man without *Chriſt*, an Old man without *Grace*; an Old man tumbling down into the pits of Eternal Deſolation.

Conſider, Thirdly; It is not as yet altogether too late for you to *Begin* the work of getting a ſaving Intereſt in *Him that is from the Beginning.* 'Tis indeed a thouſand pitties that you have thus long delay'd this work; which is, *the One thing Needful.* If you ſhould now be brought home unto Lord Jeſus Chriſt, you muſt bewayl your ſelves, like *Paul*, in 1 Cor. 15. 8. Alas, *I am as one born out of due time.* But it is not *altogether too late!* 'Tis true, that the *Regeneration* of an *old man*, is a thing very *improbable*; as it was ſaid in Joh. 34. *How can a man be born, when he is old?* So may we fear, *How can a man be New-born, when he is*

old? When the *Devil* has had an old poſſeſſion of, and preſcription for an Immortal Soul, it is not eaſy to caſt him out; Sin and Luſt has a *ſtronger Hold* of an Old man, than of another. But yet it is not altogether *impoſſible*; it may be ſaid unto the Chriſtleſs old men in the Congregation, *There is yet Hope in Iſrael concerning you.* There is a *Door of Hope* yet kept open for you; and after all your multiply'd Iniquities and Abominations, *Yet return unto me, ſaith the Lord, and I will not cauſe my Anger to fall upon you.* As 'tis ſaid, in Heb. c. 7 *To day, after ſo long a time, harden not your Hearts.* Even ſo, altho' you have ſlighted the Lord Jeſus Chriſt, *ſo long a time*; altho' you have been Diſobedient unto the Calls of God, and unfruitful under all the means of good, *ſo long a time*; yet if now, *after ſo long a time*, you will come in unto the Saviour of your Souls, he will have mercy on you. The bleſſed Lord Jeſus Chriſt is this Day making an Offer of *Righteouſneſs* and *Strength* and *Life* unto us all, and the *old men* among us, as well as the reſt are concerned in it. Our Lord once came unto one that ſeems to have been a pretty *old* man, and ſaid unto him, as in Joh. 5. 6. *Jeſus knew he had been a long time ill, and ſaid unto him, wilt thou be made whole?* Thus does our gracious Lord come unto thoſe *old men* among us, that have been a *long time* in the Calamities of their Natural Eſtate, and he ſays unto them, *Old man, ſhall I have thee, and heal thee and help thee? Old man, ſhall I be the Lord and Saviour of thy Soul?*

I

I am willing to make thee happy, if thou wilt yet conſent, before I ſhut the Door of mercy on thee. O by no means *Deſpair*, but *Accept*, of this Glorious Grace. Once the Devil told you, *'tis too ſoon!* perhaps he now tells you, *'tis too late!* but believe not that *old Lyar*, whether he ſpeak fair or hard unto you. In the Primitive Times, there was one *Victorius*, a very *old* man, converted unto Chriſtianity; and the Church would not receive him for ſome time, for thought they, *old ſinners do not uſe thus to return unto God.* But he made his Converſion ſo apparent, that they ſang Hymns about it in the Chriſtian Aſſemblies, & it was every where proclaimed, *Old* Victorius *is become a Chriſtian! old* Victorius *is become a Chriſtian!* Even ſo, that ſhout may yet come to be made over the *oldeſt* Unbeliever here, *That old Sinner is brought home to the Lord Jeſus after all.* We had in this Country, an Inſtance of one, that was made a *New-creature*, after he had ſpent an hundred years in the Tents of wickedneſs. But methinks, the *Tender* of a full *Pardon* to an *old Rebel*, ſhould break the very heart of him; O how can you now forbear making this Reply unto that merciful King, the *Lord Jeſus*, *Behold, we come unto thee, for thou art the Lord our God.*

Well then, let every *old* man immediately Retire to think upon the rueful Neceſſities of a never dying Soul, juſt ready to fly away into the Regions of *Eternity*. Think on them, till you ſee your ſelves horribly periſhing, in an incura-

guilt, and blindneſs, and ſlavery, unleſs the Lord Jeſus Chriſt become your *Surety for good.* Hereupon, with much Humility and Sincerity, and with a moſt unutterable *Agony*, reſign your Souls into his bleſſed Hands, begging of him, and hoping in him, to do for *you*, all that which He does for any of his Choſen Ones for evermore; yea, for the more ſafety and ſureneſs, renew this work, & keep doing ſo, till at your laſt Breath, you receive *the end of your Faith, even the Salvation of your Souls.*

If you had been converted unto the Lord Jeſus many years ago, yet would you now ſee cauſe to complain with old *Auſtin*, *Lord, it was too late, when I firſt began to love thee* ! O what haſte ought you then to make, in returning now to the *Biſhop of your Souls*, from whom you have been miſerably wandring for ſo long a time ?

It is a great over-ſight in an *old man*, if he have not made his *Will*, and ſo diſpoſed his Affairs that when he comes to Dy, he may have nothing *to do but Dy.*

But O ſee to it in the firſt place, that the firſt Article of your *Will* be well diſpatched, & aſſured, by your *giving of your Souls unto the Lord Jeſus Chriſt.*

The third Counſel.

Govern the little that remains of your Lives, by

by the *Rules* of *Him that is from the Beginning.* The Apoſtle tells *Old* men, in 1 Joh. 2. 7. *I write unto you an old Commandment, which ye had from the Beginning.* It becomes you to follow the wholeſome Rules, which *He that is from the Beginning* has given you; inaſmuch as they are *Old Commandments, which you have had from the Beginning.* Let me a little inſiſt upon one of thoſe *old Commandments* which you find in Tit. 2. 2. *That the Aged men be ſober, grave, temperate, ſound, in Faith, in Charity, in patience.*

Behold ſix vertues, which all *Old men* ſhould be ſtudious of.

The firſt *Vertue* that well becomes an *old man*, is that of *Sobriety.* The Greek word for this may bear an Alluſion to thoſe Ancient Sacrifices, which had no *Wine* uſed in them. An *Old man* ſhould be no lover of *Wine*; or any Strong, inebriating, intoxicating Liquors. If old *Noah* will be Drunk, he ſhamefully expoſes his Nakedneſs to all Spectators. 'Tis very deplorable, to ſee how many *Old* men, degenerate into the worſe-than-beaſtly Vice of *Drunkenneſs*, and this oftentimes after a long and a ſtrict *Profeſſion* of Religion. They often imagine (and often 'tis *but* an *Imagination*) that their Stomachs call for *Cordials*; and hereupon, firſt they *ſip* now and then at a Cup, which quickly ſo far bewitches them, that they can ſwallow down very ſcandalous quantities. They come to be never well, but when *Rhum* or *Sack* or ſome ſuch poiſon is upon their palates, and they ſoon

loſe

loſe all that ſavour of Religion which would be their Glory. But what is the Word of the great God? It is, *Wo to the Drunkard*! It is, *The* Drunkard *ſhall* not *inherit the Kingdom of God*. O ſhun this deſtroying vice, *knowing the Terrour of the Lord*. For them that Stagger with *Age*, at the ſame time to ſtagger with *Drink*; to ſee an *old* man Reeling, Spewing, Stinking with the exceſſes of the Tavern; 'tis too loathſom a thing to be mentioned without a very zealous Deteſtation. What Heart would not have bled at the ſight of old *Lot* overtaken with Drink, and that after ſo many mercies as had been beſtowed upon him? *Be ſober*. But the word may alſo be rendred, *Be watchful*. Old men are prone to be *ſleepy*; whatever your *Eyes* may be, yet let not your *Minds* be ſo. Be *watchful* againſt all the Aſſaults that a buſy Tempter may make upon you. Be *watchful* unto all the Duties that the Moſt High God obligeth you unto. And be ſo *watchful*, that the *Laſt Enemy* may not ſurprize you at unawares.

The ſecond Vertue, that much adorns an *Old* man, is that of *Gravity*. The Greek word implies both *Majeſty* and *Modeſty*. An *old man* ſhould keep up ſome *Authority* among his *Juniors*; and be able to ſay with him of old, *Men have hearkened and waited, and kept ſilence at my Counſel, if I laughed on them, they believed it not*. A trifling & childiſh, & frolickſome ſort of carriage, all Buffoonry in an *old man*, is very diſagree-

able

able; it was old *Chryſoſtoms* Expreſſion, *That an old man of a Juvenile Converſation is extreamly ridiculous.* We cannot Reverence you, unleſs your *grave Looks*, as well as your *gray Hairs*, demand it of us. But nothing is more Nauſeous and Odious in an *old man*, than the Levity of Laſciviouſneſs. For *old men* to *talk* bawdily and filthily, and for *old men* to diſcover that the curſed Fires of their Youth are not yet extinguiſh'd in them, *Out upon it!* For thoſe *Eyes* that are ſunk into their Sockets, to be yet *full of Adultery* for thoſe *Mourns* that are going to be fill'd with earth, to be *yet full* of *Rotten Communication*; 'tis, how incongruous! An *old man* ſhould (as one ſays) be glad that Age has delivered him from a *Mad-man* that once had power over him. *Unchaſtity* in any man renders him the *Abhorred of the Lord*; but in an *old man* it is more peculiarly fulſome, naſty, and that which alſo renders him the *Abhorred of the Neighbourhood.* As the old *Eleazar* choſe rather to Dy, than to eat forbidden Swines Fleſh, a bruitiſh Luſt ſhould be more abominable unto every old Profeſſor.

The third Vertue that ſhould ſet off an *old man*, is that of *Temperance.* The Greek word alſo ſignifies *Diſcretion.* An *old man* ſhould be a *wiſe man*; for, *no fool ſo bad as the old fool.* An *old man* ſhould as the phraſe imports, Keep his mind under Government; and reſtrain and repel inordinate Affections. *Mortification* is but proper for them that are juſt *ready to Dy.* Be *prudent*, be

wary

wary in your whole Behaviour, and be *moderate* in all your inclinations towards the *pleaſures*, or the *profits*, or the *honours* of this deceitful world. You know who ſaid, *Among the Ancient is Wiſdom, and in the length of* days *is Underſtanding.*

A fourth Vertue, neceſſary to an *old man*, is *Orthodoxy.* You muſt be *ſound in Faith.* You are to be our Teachers, our Tutors; our Eyes are upon you for a *Tradition* of the *Faith once delivered unto the Saints.* If you be wavering in any point of our *Faith*, it will cauſe *us* much more to ſtumble and ſtagger at it. You that have had the *Word* of God ſo long, ſhould now at leaſt be well fixed, and well ſettled in the principles of Chriſtianity; and not be tainted with any *Scepticiſm* or *Hereſy.* When we ſee an *old man* that leans upon a *Reed*, we ſhould not ſee, *A Reed ſhaken with the Wind.* May you that are juſt upon Dying, not only be careful to Dy *in* the Truth, but be as ready to Dy *for* it, as that bleſſed old *Babylas*, who at Ninety Years of Age, going to his Martyrdome cry'd out, *Return to thy Reſt, O my Soul, for the Lord has now dealt bountifully with thee.*

A fifth Vertue requiſite in an *old man* is *Charity.* You muſt be *found in Charity*; that is, you muſt labour to *do all the good you can.* An *old man* ſhould like old *Bradford*, *Be always doing ſome Good, with Tongue, or Purſe, or ſome other way.* Perhaps you have a long while been *Serving your Generation*; yet you are to do a little more *Service*; and be *Serviceable* until you are by your Great Maſter

Maſter called away. Husband well every minute of the *Little Time* that is left, by being alwayes employed for the good of them that ſhall come after you. Albeit your age may excuſe you from *Serving* in civil or military Offices among your Neighbours, yet ſhould you be *charitably* purſuing of their Good, as far as ever you can. There are eſpecially two ways of *Doing good*, in which you may be very Serviceable. One is, by *charging* of us. Call us often before you, and lay the *Charge* of God upon us, *That we know and ſerve the God of our Fathers.* Another is, by *praying* for us. Be much in *prayer* for the Riſing Generation; and ſince you are paſt the doing of any thing in the *Field*, get into the *Mount*, that you may there procure for us the Salvations of the Lord. It was the Expreſſion of our Venerable old *Eliot*, when he grew towards Ninety Years of Age; *Every thing now fails me, I have nothing left; but I thank God, my Charity holds out ſtill, that rather grows than fails.* That every old man were of ſuch a *Spirit*!

A ſixth Vertue required of an *old man* is *Patience*. *Old men*, are often froward, & peeviſh, hard to pleaſe; you ſhould lay aſide that *Moroſity*. One that calls his Book, *The old mans Phyſician*, has largely, luculently, pathetically repreſented the miſchiefs which old men endure, by perturbations in their Minds. Bear *patiently* the Infirmities of that *Old Age* which you are now arriv'd unto. *Tully* mentions an old man, who being Aged ſeven

years above an Hundred, uſed ſtill to ſay, *Nihil habeo quod Accuſem Senectutem*; I ſee nothing in *old age* to be complained of. Be not then full of *complaints*; and grow not *weary of Living*. Do not impatiently long for *Death*, nor ſay with old *Elijah*, *It is enough, now, O Lord, take away my life.* Grow continually in your ſubmiſſion to the will of God, and under all your Trials call upon your ſelves as once the Martyr did, *Hold out, faith and patience, a little more, Heaven will quickly make amends for all.* Theſe things does the Apoſtle ſpeak to *Old Men*: But, I hope, the *old women* will take the pains to Read what follows: *Likewiſe that the aged women be of a Behaviour that becometh Holineſs, not falſe Accuſers, not given to much Wine, teaching that which is good; that they may teach the young women.* The good God make you all ſuch *Mothers* in *Iſrael*.

The Fourth Counſel.

Endeavour now to live as thoſe that are *juſt now going* to *Him that is from the Beginning*.

Wherefore,

Firſt, Be ſenſible *of*, be affected *with*, the *change* that will immediately be made upon you. What is a *Senex*, but a *Seminex*: An *old* man, is half a *dead* man. It was the petition in Pſal. 90. 12. *Teach us to Number our Dayes.* Let that Sacred *Arithmetic* be your Exerciſe; compute, *How few days of your Appointed Number can be ſtill behind.*

Be willing to hear of *Dying*; and not like that *Engliſh* Queen, who caſt a Miniſter out of her Favour, for telling her in a Sermon, *That old time had ſprinkled his Meal upon her Aged Head.* Promiſe not your ſelves always, to rub out ſtill one *Luſtre* of years more in the world; altho', one of the *Ancients* has told us, *Nemo tam Decrepitæ Senectutis eſt, ut non ſe putet unum adhuc Annum eſſe victurum.* Ever mark it, when you hear an Old Man brag how *ſtrong* and *hale* he ſtill is, and how likely to live at leaſt one dozen more of years, 'tis a thouſand to one but that *Old* Man is within a few months of his unſuſpected end. I pray, look often into your *Coffins*; and if you have no other *Monitors* of your Mortality, let your own *Children*, and your own *Bodies*, perform that Office for you. Perhaps you ſee your own *Children* becoming *Parents*, and the third and fourth Generation is ariſing from you. The ſight of them gives no little *pleaſure* unto the yet living Anceſtor, who commonly proves, the *Older the Fonder*; but methinks it ſhould give you a ſolemn *Warning* too, and cauſe you to Remember, *That you are now marching off apace.* You muſt needs alſo feel your crazy *Bodies* under daily and ſpeedy Approches to a *Diſſolution.*

Non habitus, non ipſe color, non greſſus eunti,
Non ſpecies eadem quæ fuit ante manet.

Will you take a ſhort view of your picture, as

'tis drawn by a Pencil of the Sanctuary, in the laſt lines of an aged and an able Preacher.

The *Sun*, the *Light*, the *Moon* & the *Stars* begin to be *Darkned* with you; that is, your parts are under a Decay, your Fancy, your Judgment, your Memory are now failing of you. Again, *The Clouds come one upon another after the Rain*; that is, you are troubled not only with con-continual *Defluxions*, but alſo with a viciſitude of returning and various Infirmities. Once more, *The Keepers of the Houſe tremble*; that is, your Hands now ſhake and ſhrink, and muſt lean upon a ſtaff. Wherewithal, *The ſtrong men bow themſelves*; that is, your Thighs and Legs now buckle under you. And then, *The grinders ceaſe, becauſe they are diminiſhed*; that is, your Teeth grow weak and few, and are almoſt all rotted out. Furthermore, *Thoſe that look out of the Windows be Darkned*; that is, your eyes become Dim, and Clouds diſturb the *viſive powers* in them; but give then your thanks to God, that has of late years beſtow'd the Invention of Glaſſes upon the world. Furthermore, *The two Leaves of the Door ſhall be ſhut towards the Street, with a falling of the ſound of the Milſtone*; that is, your mouths now have but little to do, and your Meals become tender ſeldom. Beſides, there is *Riſing at the ſound of the Bird*; that is, you can't lie long aſleep; nor ſleep late in a Morning. Moreover, *The little muſical Inſtruments are brought low*; that is, you become Deaf, and thick of Hearing. Likewiſe, there is

tearing of that which is High, and a trembling in walking; that is, you can't without ſome Difficulty go up a pair of Stairs, and are in danger of ſtumbling at every ſtone in the ſtreet. Herewith *the Almond-tree flouriſheth*; that is, you have your Heads as full of gray hairs, as the Almond-tree is of white Flowers. Alſo, *the Graſhopper is a burden*; or, as the word may be rendred, *the back-bone*; that is, your Backs are ſo feeble that inſtead of carrying any thing elſe, they can ſcarce bear themſelves. In fine, *Deſire fails*; that is, to Meats or Drinks, or the other Delights of humane Life; all this is, becauſe you are going to *the Houſe where you are to dwell for ever.* All theſe things intimate that it can't be long before the *Silver Cord* of your ſpinal marrow will be *ſnap't*, or before the *Golden Bowl* of the Membrane that covers your Brain, will be *broken*; that it can't be long before the *pitcher* of your Arterious Vein be crackt at the right ventricle of your heart, which is the *Fountain* from whence it fetches your blood into your Lungs; that it can't be long before the *Wheel* of your great Artery, be ſplit at the left ventricle of your Heart, which is the Ciſtern whereby 'tis carried into and thorough that noble Bowel; in a word, that it can't be long, before the circulation of your Blood be fatally and forever ſtop'd, and that Liquor of Life corrupt in a total ſtagnation of it. *Old men*, behold what ſymptoms are upon you, and ſeriouſly perſwade your ſelves, that your *Duſt* will quickly *return to*

the

the Earth, as it has been there, and *your Spirit ſhall Return unto God that gave it.*

Secondly, Believe that *till* your Change comes, you ſhall be ſufficiently provided for, by *Him that is from the Beginning.* 'Tis a meer paradox of *Original Sin*, 'tis a *Myſtery of Iniquity*, that the *Older* men grow, they often grow the more *Earthly*, & the more *careful.* As 'tis hard to ſay whether the Greek Name for an old man, intimates one *Looking* to, or one *Loving* of the *Earth*; So, Old Men too much lay their *Hearts* where their *Heads* are going to be laid; *Solum unum hoc vitium adfert ſenectus hominibus*; *Attentiores ſumus ad rem omnes, quam ſat eſt*; the fear of want comes upon them; and they are then moſt anxious about living in the world, when they are juſt going out of the world. Hence they become infinitely *ſparing* and *ſordid*, and they ſcrape to lay up, without any Bounds. It is needleſs to bring *Auguſtin* for a Voucher, That *cum cuncta vitia in ſene ſeneſcat ſola Avaritia Juveneſcit.* But, *Fathers*, your diſhonour your ſelves. You are at this pains to hoard up Legacies and Portions, for thoſe that perhaps will not thank you for them; and you fearfully diſoblige the kind Providence of the Lord Jeſus Chriſt. Said the Pſalmiſt in Pſal. 71. 17, 18. *O God, thou haſt taught me from my youth; now alſo, when I am Old and Gray-headed,* O God *forſake me not.* Why, good Sir, you need not fear it. Who is it that has *fed* you from your Youth? & *cloath'd* you, from your Youth? and *kept* you, from your Youth?

Youth? Why, the ſame Lord will ſtill provide for you. *He that is from the Beginning*, has look't after you hitherto *from the Beginning*; and will he leave you now! No, *He hath ſaid, I will never leave thee nor forſake thee.* The Philoſopher ſaid, Before *Old Age*, *my care was to live well*; *but now* under *Old Age*, *all my care is to Dy well.* And indeed you have nothing elſe to take any *care* about; let the promiſe encourage you to confine your Cares unto *Dying in the Lord.* 'Tis horrible to ſee with what a poſſeſſion the Devil holds the Soul of many a poor *Old* man, when he has made them lay aſide their dependance upon that anſailing promiſe of God. The very deſign of the Apoſtle in our Context here, is to correct the ſin of *worldineſs*, particularly in Aged Men. Let them that may have done with *Hopes*, have alſo done with *Cares* about the world.

Thirdly, Rejoice that *when* your Change comes, you ſhall go to the Enjoyments and Embraces of *Him that is from the Beginning.* Say with Aged *Paul*, in Phil. 1. 23. *I deſire to Diſſodge, and be with Chriſt, which is by far the beſt of all.* Death is a ſort of a *Cloud* now before your Eyes; but there is a *Bright* as well as a *Dark* ſide of that Cloud. Look on it, not as a *Deſtroyer* of your *life*, but as a *Meſſenger* of your Lord; it is but a Waggon that our *Joſeph*, our *Jeſus*, will ſhortly ſend for you, to fetch you thither, where you ſhall *behold his Glory*: O be Raviſhed at the Thought of this, and *Rejoice in the Hope of the glory of God.* If it in a-

ny

hy meaſure afflict you to think, what you are going *from*; then think joyfully, what you are going *to*. Think, that you are going *from* a World wherein your *Dayes* have been *few* and *ill*, and wherein you never can expect them to be otherwiſe; but think that you are going *to* a world of undiſturbed Happineſs, where there is *Fulneſs of Joy in the preſence of your Lord, and there are Pleaſures at his Right-hand for evermore.* Methinks *life* ſhould become a matter of *patience*, while *death* ſhould be rather a matter of *Deſire* with you, under the apprehenſion of the *Joy* that you are now ſo near unto. Methinks the Terrors of *Death* ſhould be no more to you than they were to old Mr. *Dod*, who under a threatning Sickneſs being told, there was hope of his *Life*, reply'd, *Alaſs, this is juſt as if a weather-beaten Marriner arriv'd unto his Haven, ſhould be told he muſt put out to Sea again.* My Fathers, how can you forbear longing to be in the Fruition of Him that has *loved you, and waſhed you from your Sins, in his own Blood!*

Fourthly, Let all the little ſpot of time between this and your Change, be wholly ſpent in a *Communion* with *Him that is from the Beginning*. An impartial *Reflection* will give you to ſee that you have loſt a world of *time*, ſince you firſt came into the world; and how much ought this to fill you with an unalterable Reſolution that you will well Husband the little inch of *time* which yet remains. As 'twas ſaid in *Eph.* 5. 16. *Redeem the time becauſe the days are evil*; to *you* I ſay, *Redeem*

the

the time becauſe your days are ending. O ſpend it all in a moſt cloſe and ſweet *Communion* with your bleſſed Saviour; and as *Iſrael* made more way toward *Canaan* in a year or two at laſt than they did in forty years before; ſo do you towards *Heaven* in this reduced Age; and procure that Commendation, *Thy laſt works are more than the firſt.* It is required of an *old* woman, in 1 Tim. 5. 5. *ſhe continues in Supplications and Prayers night and day.* So ſhould an *old* man abound in *Supplications to God night and day*, in *Meditations* on Chriſt *night and day*, in *preparations* for Death *night and day.* 'Tis convenient that you ſhould now Retreat and Retire from the buſineſs of the world, and that the beſt part of your time ſhould be taken up in ſerious Devotions. You ſhould now more than ever engage in ſuch a *walk*, as you may expect like *Elias* to be ſnatched up into eternal Glory from. Let not a *day* now paſs you without many ſalleys of your Souls towards a ſublime Acting of many *Graces* in it; and let not a *night* come upon you, without renewing your *peace* with God, and your *cloſe* with Chriſt. Get near to him, keep near to him, dwell always in him. You have one foot in the *Grave*; where ſhould the other be, but in *Heaven?* Let your whole *talk*, and your whole *walk* be full of Heaven, and Initiate your ſelves as much as you can, at the Employments of that Heaven, where I now commit you into the Bleſſed Arms of Him *that is from the Beginning.*

The Dedication of The YOUNG MANS *Glory.*;

To the Praying and Private Meetings of

YOUNG PEOPLE

in BOSTON.

More especially to two or three such *Assemblies, in the* North-part *of the* TOWN.

IT was an Observation long since made by a Renowned Ancient, *That* our Lord Jesus Christ gave the most sensible and pathetick manifestations of his *Love* to the *Youngest* of his Disciples; and it is a common temper in the Owner of every Orchard, more particularly to take notice of a few *Fruits* appearing on a young Tree, than of much larger Quantities on a Tree of longer standing: It becomes *me* therefore to acknowledge it with a singular Affection, that there are in this poor Town so many scores of *young* persons, who having taken upon them a more serious profession of Religion, do endeavour to quicken & strengthen one another in it, by *meeting* together for the Exercises of Devotion every week; especially in the

the *Evening* after the *Sabbath*, which is a ſpot of time too meanly and vainly and impertinently, not to ſay *perniciouſly*, ſpent by multitudes in the midſt of us. I count it not the ſmalleſt Happineſs of my life that I have been for perhaps more than a dozen years acquainted with ſome of thoſe uſeful Meetings; as having in them had more than a little of my *Education*, and my *Preparation*, for my public Miniſtry. The ſenſe of my Obligations to them, has cauſed me ſome while ago to ask their Acceptance of a little Book, Entituled, *Early Piety Exemplify'd*, and intended in a particular manner for *their* Edification; and for the ſame cauſe it is, that I now put into their hands another little Diſcourſe, recommending unto them, *A victory over the Wicked One*; 'tis becauſe I am deſirous that in their Journey Heaven-wards, they may not prove like young Travellers, that at firſt gallop furiouſly, but ſoon *tire*, and come *late* or *lame* home at laſt; and that while they are upon the Road, they may not be *thrown backwards by the Serpent in the way*, *the Adder in the path* waiting for them.

Brethren, I can from a troubleſome Experience tell you, that when once you come to *Renounce* the *Service* and (as then you muſt) *oppoſe* the *Intereſt* of the Devil, he will quickly perſecute you with his unwearied *Moleſtations*; and you are yet in too good terms with him, if you do not already find him, *Your Adverſary going about like a Roaring Lion.* When *Sampſon* was entring upon the work of God, it was not long before the *Lion* Roar'd on him.

For my own part, I mourn bitterly to think, that I have done ſo *little* towards Deſtroying and Confounding the *Kingdom* of the *Devil*; for which, the writing and ſpreading of Books is none of the leaſt Expedients; but *ſomething* I have done; and the *Wicked One*, has like a *Dragon*, been ſpitting *Fire* at me for it. While I was preparing for the Preſs, one of thoſe little Books which I have ſent abroad, the *Devil* from the mouth of a poſſeſſed perſon, in the Audience of ſeveral ſtanders-by, threatned me with much *Diſgrace* for what I was about. Whereupon *preſently* and *ever-ſince*, thoſe great Agents of the Devil, the modern leaders of the poor deluded *Quakers*, have in one Pamphlet after another been loading of me with moſt virulent and malicious Reproaches, in hopes, *That ſome will ſtick*; but the dirt they caſt happily proves like that of *Oyſters*; it more *cleanſes* than *defiles*. The ſame diſturbance, that was given to the Devil by that little Book, I am willing ſhould ariſe unto him from all the reſt of my poor compoſures; and I ſuppoſe he will have it from *This*, which *particularly* treats him as our *Enemy*, and *profeſſedly* purſues a *victory* over him. This (which was once a) *Land of Uprightneſs*, now is not without ſome people in it, than which I believe, the *Devil* has not more devoted and reſolved *Vaſſals* in all his Territories; people that have ſinned *againſt*, until they have ſinned *away*, all the *ſtrivings* of Gods Holy Spirit, and that are now *full of all fraudulence and craftineſs, and the Enemies of all Righteouſneſs*.

teouſneſs. I do expect that if their *father* can have his will, *theſe* will quickly be inſpired with a rage that will vent it ſelf a thouſand ways againſt all my poor Endeavours to annoy that Wicked One. And ſince, 'tis eſpecially by *Printing* of *Sermons* that I labour to give moſt provocation to the Devil, 'twill be no more ſurpriſe to me, if I find the Devil aſſaying by the *Printing* of *Slanders* to take his Revenges on me; than it was to a man ſo much better and greater than my ſelf, as *Athanaſius*, to read the Libels of a wicked Generation againſt him, wherein as the Hiſtorian tells it, *Cædes, Adulteria, Furta, quicquid Atrox confingi poterat ſancto Viro objiciebantur*; all manner of *Deviliſm*, was by the Devil forged of that good man; but as 'twill be my Honour herein to endure no other *Buffetings* than what have been beſtow'd upon the beſt of men, ſo I have already publiſhed, in the fifteenth, ſixteenth, and ſeventeenth pages of the Diſcourſe which God helped me to make at our laſt *Anniverſary Election*, all the Anſwer that I count it worth while to give unto whatever Calumnies a buiſy Devil may go to afflict me with.

I mention this rather to alarm *you*, than to comfort *my ſelf*, and I adviſe you that if the Devil now aſſault you with various *Temptations*, to divert you and ſeduce you from the good ways which you are now walking in, you would not *think ſtrange of the trial, as though ſome ſtrange thing happened unto you.* My Dear Brethren, go on, hold

hold out, perſevere; I would ſay to you as *Auſtin* ſaid unto his, when the Roman Empire became Chriſtian, *I pray don't think the Devil is turned Chriſtian yet.* And let me never be ſo unhappy as to ſee the *Lion* fetching away out of my *Flocks*, any of the *Lambs* which I am to be feeding of. Part of your *Food* is now laid before you;

by your unworthy Paſtor,

Cotton Mather.

The

THE

YOUNG MAN'S *Glory.*

OR,

A Wreath of Graces for the Head of

YOUTH.

1 John II. XIII.

I write unto you, YOUNG MEN, *because ye have overcome the Wicked One.*

THat we have the *Word* of God *written,* is a thing to be with many Thanksgivings aſcribed unto the *Grace* of God; everlaſting Praiſes are due from us to Him, that has *written the great things of his Law.* And one Expreſſion of our gratitude unto Him for it, would be for us to count *our ſelves* therein *written* unto; to judge our ſelves as much concerned in the *Scripture,* as if it were a *Letter* with *our Names* in

in the ſuperſcription of it. But that we may not give the leaſt way to a contrary, and a culpable inadvertency, the Holy Spirit of *God* has *particularized* in his Addreſſes, and apply'd himſelf unto the *ſeveral Ages* of men. 'Tis unto *young* men, that we now ſee an inſpired Apoſtle writing; and unto pious, gracious, Chriſtian *young* men; ſuch *young men* as *all men* may behold a pattern in. A very glorious *Attainment* is here acknowledged in ſuch *young men* as believe in and belong to, the Lord Jeſus Chriſt; and the Expreſſion is adapted unto that condition which *young men* are naturally ambitious of. We read in Prov. 20. 29. *the glory of young men is their ſtrength*: 'tis that which they value themſelves upon. The age of *young* men is accommodated unto *wreſtling*, and *fighting*, and ſuch *Athletic* Exerciſes, and their Humour is more than a little delighted in their *victories* over their *Antagoniſts*. Well, there is a curſed *Enemy* which all *young* men are to contend withal; which Enemy is the *Devil*, called here by the name of, *the Wicked One*; and *godly* young men are ſo happy as to have the *upper-hand* of this *wicked* Enemy, they prevail and proſper in their Encounters with him. Behold then this Doctrine for our preſent Meditations.

DOCTRINE.

The Wicked One *is an Enemy, which 'tis the ſingular and ſpecial Honour of Religious* Young Men *to be* victorious *over.*

Propoſition.

Propoſition I.

We are to look upon the *Devils* as a *Wicked One.* That there are *Devils* in the world, is unqueſtionable to all but thoſe abſurd *Sadduces*, that ſay, *ſeeing is believing*, and will *believe* nothing but what they *ſee.* And yet if even *ſeeing* would convince them, after their contemning of the Scriptural Evidence which may be read in Jude 6. and Mat. 18. 16. and Luc. 4. 33. and many other places, we have in a manner *ſeen* ſuch Beings as *Devils* are. That is, we have ſeen ſuch preternatural operations in ſome *Enchantments* and *Poſſeſſions* among us, as could never have been without the Exiſtence of *certain ſpiritual and rational Subſtances, as are full of all Wickedneſs againſt God, and enmity againſt man.* Would you know what a Devil is? The Apoſtle gives a deſcription of him, in Eph. 6. 12. *a ſpiritual wickedneſs*, that is, *a wicked Spirit.* Hideous Droves of thoſe *wicked Spirits*, being *fallen Angels*, are made priſoners within the Atmoſphere of that Earth which we walk upon; the *High-places* of our *Air*, are, as the Apoſtle intimates, the Receptacles of thoſe *wicked Spirits.* But now,

Firſt, we may look upon all the Devils as ONE. On what account? Briefly, altho' as to their *Induation* they are *ſeveral*, yet they are *One* for their *Unanimity.* It is their *agreement* and *union* in miſchief, on the ſcore of which they are to be called

The Devils are *many* for *Number*; their Troops amount unto many *Legions*. We read in Luc. 8. 30. about a *Legion* of them, that kept a Garrison in one single person; though a *Legion* contained perhaps twelve thousand and five hundred in it. Very probably there are far more Devils than men in the world; and they swarm like the Frogs of *Egypt* in every one of our Chambers. Yet are they *one* in their *design*, *one* in their *Interest*; they make as it were *one* grand Enemy of Mankind, & *one* mystical body of Wickedness. They have their Devilish *Confederacies*, and are *not divided among themselves*: there are no *Mutinies* in the Armies of Hell, for want of pay: nor do they complain of *hard Marches*, tho' they are always compassing of the Earth. They have *one* Commander over them; for there is a *Government*, *a Monarchy* in the infernal Regions, the Commander whereof is called in *Mat.* 12. 24. *Belzebub*, *the Prince of Devils*. They have a *grand Segniour* among them, *one* of peculiar Dignity and Influence; this *chief* Devil we may call *the* Devil; but in the same term we likewise comprehend all the *Slaves*, and *Officers*, and *Emissaries* of that Hellish Tyrant.

Secondly, We may also look upon the Devils as a Wicked *One*. The Greek word here notes one who *takes pains* to do amiss. [*ponesos* from *ponos*] That is properly a *Wickedness*, to do an ill thing, with *counsel* and *study*, and *labour* in the doing of it; this is just like the Devil indeed! it is said, in 1. Pet 5. 8. *He walks about, seeking whom he*

may

may devour. The Devil is called, a *wicked one*, partly as an object for our *hatred*; it is to provoke our deteſtation *of* him, our indignation *at* him. As *the Holy One*, is a Name of *honour*, ſo, the *wicked one* is for a name of *hatred* ſet before us. He is alſo called a *wicked* one, partly, as an object for our *contempt*. Tho he be like a *Lion*, yet he has not *Righteouſneſs* to make him as *bold as a Lion*. *Wickedneſs* is accompanied with *Weakneſs*; as one ſays, it would put a mettle into a Coward to fight with ſuch a *wicked* one as the Devil is.

Propoſition II.

The Devil, who is an Enemy to *all* men, is to *young* men a peculiar Enemy.

That the Devil is the Enemy of us *all*, is a thing very ſenſible unto us; and his *power* is called in the ſacred Oracles, *the power of the* Enemy. If you ask, *how* the Devil is our Enemy, the Anſwer is obvious; he is our *Accuſer*, and he is our *Deſtroyer*. The Devil does every day *accuſe* us; 'tis his character, Rev. 12. 10. *the Accuſer of our Brethren which accuſes them before God, day & night.* There is a *Court* ſome-where kept in the *inviſible world*, at which the Devils prefer as many complaints as they can againſt us; it is in this *Court* that they repreſent us as doing the *things for which the wrath of God ſhould come upon the Children of Diſobedience.* The Devil would alſo very fain *deſtroy* us; as he urged againſt a good man, in Job 1. 11. *put forth*

thine Hand now, and touch his bone and his fleſh. The Devils pray and plead, like ſo many *Attornies*, that a *Judgment* may be granted againſt us all; & they are not ſatisfy'd unleſs they themſelves be made the *Executioners* thereof.

If you ask, *why*, the Devil is our Enemy, the Reply is likewiſe eaſy; 'tis from his malignant *ſpite* at *God*, and *ſpleen* at *man.* The Devils cannot endure that the Name of God ſhould be owned in the world; now 'tis our priviledge that we both do the *Service* of God, and bear the *Image* of God; but becauſe the Devil would be in the Throne of God, therefore he is unwilling that God ſhould have any *Children* or *Subjects* upon the face of the Earth. Moreover, the Devils cannot brook it, that any ſhould be above them; as 'tis intimated, that *pride was the condemnation of the Devil.* Becauſe he ſees man *Saved*, and himſelf *Damned*; man *Advanced*, and himſelf *Degraded*; hence he will do us all the Hurt he can.

But he that is thus an Enemy to *all* men, is to *young* men, more eminently ſo. As the Apoſtle ſpeaks to *Chriſtians*, thus I may to *young* men, in 1 Pet. 5. 8. *The Devil is your Adverſary*; young men, the Devil is remarkably ambitious to make a prey of *your* precious and immortal Souls. The Devil is an *Abaddon and Apollyon*; for to give him his *due*, to him does appertain the Name, which the *Apocalypſe* juſtly puts upon a *great Son* of his. But *young* men do moſt of all find him ſuch an one; that as our Lord ſaid unto young *Peter*, in Luc 22.

31. *Behold, Satan hath desired to have you.* So may it be said unto *young* persons, *Behold, Satan is peculiarly desirous to have you in his ravenous, devouring Jaws.* The Devil goes ranging, raging, roaring about the world; and *young* men are those whom he is most concerned for the catching and spoiling of. Some have observed, That most of the Temptations recorded in the Scripture, still fell upon *younger* men. Be sure the Tempter falls foul upon them with a particular eagerness, and energy. And this for two causes.

'Tis first, because the Devil sees a great *likelihood* of prevailing on *young* men. Young men have much *matter* in them, for the *Devil* to work upon; there is much *folly* in *young* men, 'tis said in Prov. 7. 7. *I beheld among the simple ones, I discerned among the youths, a* young man *void of Understanding*: there is much *vanity* in young men, 'tis said in Eccl. 11. 10. *Youth is vanity.* Now the *Devil* beholds the natural *folly* and *vanity* of young men, as a very agreeable *Tynder*, for the sparks of his insinuations to fall upon. He thinks with himself, *This rash* young *man will suspect none of my hooks and snares; nor will he consider his latter End.* He thinks, *This wild young man will take me at my word, and never consider the Chambers of death, which I am bringing him unto.* For this cause he sets upon *young* men with greater *expectation*; and hence usually with greater *frequency* and *industry* than he does assault other Ages. The *Lusts* of *young* men after those three baits of the Devil, *pleasures, profits,*

fits, grandeur, are more lively and ſtirring; and hence a particular activity of Hell ſhall be beſtowed upon them.

Secondly, 'Tis becauſe the Devil ſees a great *advantage* in prevailing on *young* men. The gaining of *young* men thereunto, is a thing moſt ſignally uſeful to the *Kingdom* of the Devil. It ſecures the *Kingdom* of the Devil in their own Souls. If men are converted unto God, it is uſually in the *morning* of their days, if they do not then gather the *Manna* of Chriſt and Grace, 'tis a thouſand to one but they miſs of it for ever. God ſays in Eccl. 12. 1. *Remember thy Creator in the days of thy Youth*; and the devil knows, that if the Creator be not then *Remembred*, it is likely that he'l be *forgotten* for ever. The *ſtrong armed* one is very ſtudious to get and keep a *ſtrong hold* in the Soul of a *young* man; as being ſenſible, that in *Age*, it will be harder to caſt him out. We read in the Goſpel about a very *painful Diſpoſſeſſion*; but this was the reaſon of it, Marc. 9. 21. *This evil ſpirit came unto him of a child.* If the devil make ſure of a wretched ſinner, till his *youth* be over, 'twill not be eaſy to eject him; every *new Act* of ſin, has given him a *new hold* of the Soul. The Devil haunts the ſoul of a *young* man, giving interruption to all the motions of the bleſſed Jeſus, & howling, *What have we to do with thee, Jeſus thou Son of God? Art thou come hither to torment us before our time?* But Alas, if the Devil been't ſhaken off, before *the time* that age grows upon *us*, he will ordina-

ordinarily defie the holy Spirit upon *him*; and he will have a confidence that any *blind* and *lame* Devils will be ſtrong enough to maintain the Caſtle, againſt our glorious *David*. It alſo promotes the *Kingdom* of the Devil among their neighbours. *Young* men have a ſpecial fitneſs for the Devils buſineſs; they lay themſelves out with more fervour, and more ſucceſs; they keep more company, and ſo they diffuſe their poiſon further, than can be ſaid of other people. When that *Nebuchadnezzar* had work to be done, we find in *Dan.* 1. 4. he will have *young* men brought before him, *skilful in all wiſdom, and cunning in knowledge*. Thus the furious *Nebuchadnezzar* of Hell, ſingles out *young* men, that *their* skill and *their* wit, and *their* vigour help to carry on his Affairs, the more effectually. Good old *Auſtin* therefore ſaid unto a young Gentleman, *Diabolus cupit abs te ornari*; the devil would be glad if ſuch Accompliſhments as yours might be employed for him.

From this 'tis, that all *young* men may have their hearts aking to think, how much they are expoſed unto the devil; as 'twas cry'd unto that Champion. *The Philiſtines be upon thee* Sampſon; ſo may it be alarm'd into the ears of young men, *The Philiſtines of Hell are your peculiar Enemies, O young men, and thoſe Enemies are upon you every day.*

Propoſition III.

Religious *young* men have the *honour* to be victorious

rious over the *Devil*; ſome and ſuch *young* men have the *honour* that unto them it may be ſaid, *Ye have overcome the Wicked One.*

Firſt, That Religious *young* men are victorious over the devil, is evident from the *inſtances* of the *victory.* To inſtance a little,

Firſt, Religious *young* men there are who overcome the devil, in reſpect of the general and natural *Eſtates* which they are eſcaped from. What is the condition of them that continue in their unregenerate Eſtate? Alas, 'tis that of *Bond-ſlaves*, and *Captives* to the devil. It may be ſaid of unrenewed Sinners, as in 2 Pet. 2. 19. *They are overcome and brought into Bondage*; and it may be ſaid of them, as in 2 Tim. 2. 26. *They are taken Captive*, (and as it were carried away *alive*) *by the Devil at his will.* The devil has conquered all unrenewed Sinners, and he does horribly lead them, act them, rule over them; he is a ſort of a *Prince* and a *God* unto them. But when a Sinner is Converted, he is brought out of this miſerable ſtate; he is, according to that in Acts 26. 18. *Turned from the power of Satan unto God.* The devil does not any longer domineer over a Sinner, that is *born again*; he gets rid of his former *Taſk-maſters*, like *Iſrael* eſcaped from *Pharaoh* and his Armies. Now 'tis the priviledge of ſome *young* men, that they are thus brought home to God. We read of one that could ſay in 1 King. 18. 11. *I fear the Lord from my youth*; now to *fear* the Lord is to *fight* the devil, with a bleſſed victory indeed.

There

There have been young *Josiahs*, that have *sought the Lord while they were yet young*; there have bin young *Davids*, that have had God for their *Hope*, their *Trust*, their *Teacher* from their *youth*; and there have been young *Samuels*, that have been *waiting* on God, and *hearing* from him, in their early days. As one says, *Wisdom, gravity, prudence, temperance, are not always confined unto them that have wrinkled faces, furrowed Brows, dim eyes, palsey hands, leaning on a Staff.* So may we say of this divine *victory*.

Secondly, Religious *young* men there are, who overcome the devil, in respect of the particular *Trials* that are made upon them. The devil makes these and those particular Batteries upon *young* men; he says, *I'le now trip up the heels of this young man*, and immediately applies all his Engines to draw the poor *young* man into some *abominable thing*. The devil is conquered in such Encounters, when he can't proceed and prevail in them; 'tis said in Jam. 4. 7. *Resist the Devil, and he will flee from you*. The Devil is meerly overcome, when a tempted Soul, silences his Banters, with saying like our Lord, *Get thee behind me Satan*, or as *Job* answered a Fool, *Thou speakest as one of the foolish women speaketh*. As on the other side, when *David* sends for a Mistris, when *Peter* denies his Master, when *Confessors* come to Recant the Cause of God, then the Devil gets the day, and goes with flying colours out of the Field. But it is the priviledge of some *young* men, that they

come off well in their ſpiritual Combates. We read of ſuch a *young* man in Gen 39. 9. who being ſollicited unto ſin, vanquiſh'd and extinguiſh'd the ſollicitation, by anſwering, *How ſhall I do this wickedneſs, and ſin againſt God?* There are *young* men that won't be gull'd by the propoſals of the Devil; but know how to ſlight them and ſcorn them all, and with an holy bravery, make him weary of tendring them. Some *young* men are before all the Devils of *Hell*, as young *Jeremiah* was before thoſe of *Earth*; *Defenced Cities, Iron Pillars, Brazen Walls*; the devils *fight againſt them, but cannot prevail againſt them.*

Secondly, That it is a ſingular and ſpecial *Honour* unto *young* men to be thus victorious, is evident from the *qualities* of the *Enemy*. It is ſaid in Prov. 16. 32, *He that rules his own ſpirit, is better than he that taketh a City*; and indeed there have been thoſe great *Plunderers* and *Murderers*, whom we call *Conquerors*, in the world, that have *taken Cities*, when they could not ſubdue the paſſions & phrenſies of their own *Spirits*.

Fortior eſt qui ſe, quam qui fortiſſima vincit
Mœnia ---

But what is it then to be Conquerors over thoſe vaſt throngs of *Spirits* which aſſail us from the world *which is not ſeen, and is Eternal*? Indeed the victory is not purely *our own*, it is ſaid in Rom. 8. 37. *We are more than Conquerors, through him that has*

has loved us. Nevertheleſs, the *victory* becomes *ours*, becauſe *he that hath loved us*, makes us *active* in it; the *Lord of Hoſts* employ's the hands of the young *David* when 'tis He Himſelf that lays the *Goliah* of Hell ſprawling on the ground before us; and the victory makes for our *Honour.*

Young men, have you *overcome the Wicked One?* Then,

Firſt, you have overcome a *potent Enemy.* 'Twas ſaid in Judg. 14 18. *What ſtronger than a Lion?* But you have been too hard for a *ſtronger Lion*, than that which Roared upon *Sampſon* of old. Tho' they ſay, *The Lion is not ſo fierce as he is painted*, I am ſure, 'tis impoſſible to paint or ſpeak what a *Lion* the *Devil* is.

The Devils have us at a mighty diſadvantage, upon this account; it is ſaid in Eph. 6 12. *We fight not againſt fleſh and blood, but againſt principalities & powers, and* ſpiritual *wickedneſſes*; the Devils are *ſpiritual*, and that renders them very *powerful*; they can *ſmite* us when we can't *ſee* them; they can attack us & ſurpriſe us, by undiſcoverable ſtratagems. Add unto this, That the devils which fall upon us, may ſay, as they ſaid in that poor man of old, *We are many*; and theſe *many* devils have our hearts on their parts; there is in us a *party* for them. 'Tis a piece of moſt Heavenly Gallantry to overcome ſuch an Enemy.

Secondly, You have overcome a *ſubtle* Enemy. He has thoſe things that are called in 2 Cor. 2. 11. *His Devices.*

There are above twenty names put upon the Devil in the Scripture; and not a few of them are fetch'd from his *Deceitfulneſs*. Hence particularly, this *Father of Lies*, is called in Rev. 12. 9. *The old Serpent*; he has not only the *paw* of the *Lion*, but alſo the *head* of the *Serpent*, and he has *wiles* as well as *darts* to moleſt us with. The devils have the *experience* of more than five thouſand years to furniſh them with skill; and you know who ſays, *Multitude of years teaches Wiſdom.* How eaſily might theſe old *Souldiers* out-wit us, a company of raw, new, unexperienced little Folks, that are *but of yeſterday, and know nothing!* how many *Tricks*, and *Arts* have they to manage their malicious Intreagues withal? For ſuch a cunning *Enemy* to be overcome is wonderful!

Thirdly, you have overcome a *reſtleſs* Enemy. 'Tis ſaid of him in 1 Pet. 5. 8. *He goes about.* Like his eldeſt Son, *Cain*, he is *A Vagabond:* he gave that account of himſelf, in Job 1. 7. *I came from going to and fro in the Earth.* But it is to trepan and ruine us, that he goes about. This Prince goes in *progreſs*, rides a *Circuit* through his whole Dominions, to ſee how his buſineſs is carried on; and all his Vaſſals are alſo travelling in the proſecution of this deviliſh buſineſs. No *Beaſts* of prey do toil with ſuch a painful, watchful, indefatigable Induſtry, as the Devils do for the ruine of Souls; they lull others *aſleep* what they can, but they never can take any *ſleep* themſelves; I may ſay of them, *They wander up and down for Souls*;

Souls, and grudge if they be not ſatisfy'd. For ſuch a buſy *Enemy* to be overcome, how great a thing is it!

It remains that *I entreat the younger men as Brethren*, upon ſuch Articles as theſe.

Application.

I. Brethren, do not by any means continue the *Slaves* of *the Wicked One.* You do not, you cannot *conquer* the Devil, as long as the Devil ſhall *command* you.

Young men; There are too many of you, that are to this day in the *Devils* Vaſſalage; and that have the curſe of *Cham* upon you, to be the *Servants of ſervants.* Let me tell you plainly, fairly, faithfully, who among you, are yet the Slaves of the *Wicked One.*

I am to tell you, That all *worldly* young men, are among thoſe miſerable ſlaves. The Devil is called in Joh. 12 31. *The Prince of this world.* Wherefore you *young* men, that are meerly ſet upon *this world*; you that for the ſake of *this world*, neglect God and Chriſt, and your own Souls; you that follow after no Riches, no Delights, no Honours but what *this world* affords; alas, the Devil, altho' he be but a chained *Priſoner*, is yet the *Prince* whom you yield the moſt Abſolute Obedience to.

I am, again, to tell you, That all *Ignorant young* men, are under this wretched Slavery. The

Apoſtle

Apoſtle expreſſes it in Col. 1. 13. *God has delivered us from the power of darkneſs, and hath tranſplanted us into the Kingdom of his dear Son.* Therefore you *young* men that are *yet in darkneſs*; you that are ignorant of God and Chriſt, whom *to know is Life eternal*: you that are ignorant of the evil that is in ſin, which is an *evil, and a bitter thing*; be aſſured, that the *Prince of darkneſs* is the Ruler of your undone Souls.

I am once more, to tell you, that all *unconverted* young men are under this woful Slavery. To all that are not born from above, belongs the Deſcription in Eph. 2. 2. *They walk according to the prince of the power of the Air.* Young men, don't you *walk* as the Devil would have you to *walk?* If the devil ſay, *Live without prayer, and without Chriſt and without God*; an unconverted young man lives accordingly. If the devil ſay, *Go and be wild and lewd and mad with vain companions*; an unconverted young man does accordingly. If the devil bid ſuch a *young* man to ſcoff and puff at all the means of his good, there will be no withholding of him. Ah! poor *young* man; it may be ſaid of you, as in Joh. 8. 44. *Ye are of your father [& Maſter] the devil, and the Luſts of your father you do.* The *Tyrannical Ceremonies* which he has enjoyned upon his wretched, woful *Vaſſals* diſcover what a *Tyger* your Maſter is; horrible *pilgrimages, whippings, cuttings, faſtings*, and miſerable Torture we know to be the devotions of the poor Pagans whom the devil is yet a Leader to; read *Purchas's*

pilgrims,

pilgrims, and be astonished. Yea, this Tyrant will be not content unless the very *life* and *blood* of men be sacrificed unto him. 'Tis well known what was done this way among the cursed *Athenians* of old; and among the *Romans* afterwards. The poor Heathen could fall into no calamity, but presently there must be found men among them to be made *Katharmata* for a publick Expiation. The King of *Moab* must after the *Phenician* manner make a sacrifice of his own Son, and so must King *Ahaz* do no less than burn the Children of his Bowels; the Devil has been a devouring *Moloch* to the world. Behold what your Master is! But, ye inconsiderate youths, what will become of you, if you continue thus *Instrata?* Briefly, all the blows, and all the plagues that fall upon the *Devils* must also fall upon your unhappy Souls. Your doom at last will be that in Matth. 25. 41. *Depart ye cursed, into everlasting fire, prepared for the Devil and his Angels.* As, the *Devil and his Angels*, thus the *Devil and his Vassals*, must be together punished in *Everlasting Fire.* In the *Day of the Lord* that shall *burn as an Oven*, the Lord Jesus Christ will say to the impenitent young man, *since you like so well to be with the Devil, you shall now go and be with him* for ever.

O consider of it, and follow this one Counsel, *Change your Service.* Young men, are you not old enough to be bound unto some *Service* that may be for your future and endless benefit? Behold, such a Service I shall now set before you. I pray,

leave

leave the Service of the Devil; he is an *hard master*, and you shall have no wages from him, unless eternal vexation and confusion. 'Tis a bad counsel sometimes given unto *young men*, that they should *Run away from their masters*; but as to *this* master, 'tis a good counsel, O *Run away* from him. You *beat* him, if you *leave* him. Wherefore Tear and Break your Covenant with Satan, for he has made you *his own*, by *Covenant* as well as *Conquest*. Had you written and signed such a Covenant in your *Blood*, as the monstrous Witches use to do, there were yet room for the annulling of it; how much then may that which is *less Explicit*, be Lamented, Repented, Nullify'd? Well, then, repair to that Rightful and Righteous Lord, unto whom you ow all manner of Service; Repair to God in Christ, and say as in Isa. 26. 13. *O Lord our God, other Lords besides thee, have had dominion over us, but by thee only will we make mention of thy Name.* Even so, say unto him, 'Lord, I have hitherto been a 'Slave of the Devil, and I mourn to think that so 'much of my youth has been lost in this unhappy 'Slavery; but behold I now return to my glorious 'Creator and Redemer; Lord, I desire that I may, 'I resolve that I will, for the time to come, approve 'my self thy Servant, wholly devoted unto thy 'Fear for ever.

O that such blessed *Indentures* were now made between the God of Heaven a ndthe young people here.

II. Having so shaken off the Tyranny of the *Wicked*

Wicked One, then, *young men*, endeavour to *overcome* him, in all your particular Encounters with him; endeavour, that the Devil may find you too *strong* for him, when-ever he ſhall make his bloody *Aſſaults* upon your Souls.

There are two things that I am now to ſet before you: the firſt is, *In what* you *ſhould* be; the ſecond is, *By what* you *may* be, victorious over the Wicked One.

Firſt, IN WHAT? There are many things, *wherein* you ſhould overcome the Devil. In general, I would only ſay,

Let not the Devil overcome you, when he *tempts* you to any ſin whatever; and eſpecially to the ſins which *your age* is more peculiarly diſpoſed unto. Whenever the Devil urges you to an evil thing, rebuke and repel his Temptations, with ſuch an Anſwer as our Saviour once gave unto him, in Mat. 16. 23. *Get thee behind me Satan.* Courageouſly reply, *Satan, have done*, and, *Satan, be gone!* and make him *turn his back* upon *you*, by turning of yours upon *him*. But there are ſome ſins, to which *your age* is more eminently inclined, and by which 'tis moſt of all endangered. I pray, let *Theſe* be the Objects of your more undoubted *victory*, and therefore of your more ſolicitous *watchfulneſs*. It was the Advice of the Apoſtle to that young man, whom old *Chryſoſtom* I remember, very juſtly ſtyl'd, *a wonderful youth*, in 2 Tim. 2. 22. *Flee youthful luſts.* As there are the Luſts of every *place*; the Prophet notes it about the *Chaldeans*, they were a

leave the Service of the Devil; he is an *hard master*, and you shall have no wages from him, unless eternal vexation and confusion. 'Tis a bad counsel sometimes given unto *young men*, that they should *Run away from their masters*; but as to *this* master, 'tis a good counsel, O *Run away* from him. You *beat* him, if you *leave* him. Wherefore Tear and Break your Covenant with Satan, for he has made you *his own*, by *Covenant* as well as *Conquest*. Had you written and signed such a Covenant in your *Blood*, as the monstrous Witches use to do, there were yet room for the annulling of it; how much then may that which is *less Explicit*, be Lamented, Repented, Nullify'd? Well, then, repair to that Rightful and Righteous Lord, unto whom you ow all manner of Service; Repair to God in Christ, and say as in Isa. 26. 13. *O Lord our God, other Lords besides thee, have had dominion over us, but by thee only will we make mention of thy Name.* Even so, say unto him, 'Lord, I have hitherto been a 'Slave of the Devil, and I mourn to think that so 'much of my youth has been lost in this unhappy 'Slavery; but behold I now return to my glorious 'Creator and Redemer; Lord, I desire that I may, 'I resolve that I will, for the time to come, approve 'my self thy Servant, wholly devoted unto thy 'Fear for ever.

O that such blessed *Indentures* were now made between the God of Heaven a ndthe young people here.

II. Having so shaken off the Tyranny of the *Wicked*

Wicked One, then, *young men*, endeavour to *overcome* him, in all your particular Encounters with him; endeavour, that the Devil may find you too *ſtrong* for him, when-ever he ſhall make his bloody *Aſſaults* upon your Souls.

There are two things that I am now to ſet before you: the firſt is, *In what* you *ſhould* be; the ſecond is, *By what* you *may* be, victorious over the Wicked One.

First, IN WHAT? There are many things, *wherein* you ſhould overcome the Devil. In general, I would only ſay,

Let not the Devil overcome you, when he *tempts* you to any ſin whatever; and eſpecially to the ſins which *your age* is more peculiarly diſpoſed unto. Whenever the Devil urges you to an evil thing, rebuke and repel his Temptations, with ſuch an Anſwer as our Saviour once gave unto him, in Mat. 16. 23. *Get thee behind me Satan.* Courageouſly reply, *Satan, have done*, and, *Satan, be gone!* and make him *turn his back* upon *you*, by turning of yours upon *him*. But there are ſome ſins, to which *your age* is more eminently inclined, and by which 'tis moſt of all endangered. I pray, let *Theſe* be the Objects of your more undoubted *victory*, and therefore of your more ſolicitous *watchfulneſs*. It was the Advice of the Apoſtle to that young man, whom old *Chryſoſtom* I remember, very juſtly ſtyl'd, *a wonderful youth*, in 2 Tim. 2. 22. *Flee youthful Luſts.* As there are the Luſts of every *place*; the Prophet notes it about the *Chaldeans*, they were a

bitter and *haſty* and furious people; and the Apoſtle notes it about the *Cretians*, they were a people grievouſly given to *Lying*: the Levity of *France*, the Haughtineſs of *Spain*, the Revengfulneſs of *Italy*, and the Drunkenneſs of *Germany*, has been the Remark of us *Engliſhmen*, who perhaps give too great Inſtances of all thoſe vices. Thus there are likewiſe the Luſts of every *Age*; and *youth* has its particular blemiſhes, which are called in Job 13. 26. *The Reproach of our youth. Young men*, 'tis in and by *theſe* Luſts, that the Devil will have the moſt likely *Locks* for the throwing of you; O that you may be *victorious* here! Indeed, the beſt *Fight* with theſe, is a *Flight* from them; here, *cedendo vincimus*; theſe are the Enemies whereof the *Captain of our Salvation* has given us that word of Command, *Flee!* But what are they? what be the *Names* of them?

Firſt, Overcome the Devil, when he Tempts you to the *youthful* ſin of *Evil-company-keeping*. Where may you look to ſee a carnal *young man*? The wiſe man has told us, in Prov. 7. 7. *I beheld among the ſimple ones, I diſcerned among the youths, a young man.* The Devil would fain decoy young men, into the Knots, and Bouts of what they call, *Good Fellowſhip*; he would perſwade them to *Merry-Meetings*, and link them with ſuch Aſſociates as will Drink and Drab and Game, and be infinitely wicked, and help to drown one another in perdition. But when you are thus tempted, by the Devil, forget not the caution of your Saviour, *My Son*

Son, if ſinners entice thee, conſent thou not. If you have been ſeduced into a Society and Intimacy with ungodly perſons, imagine that you hear that Counſel from on High unto you, *Depart from the Tents of thoſe wicked ones, leſt you periſh in all their ſins!* and that you hear that Thunder of Heaven over you, *A Companion of Fools ſhall be deſtroyed!* Think with your ſelves, whether you would be willing to ſpend your Eternity with ſuch Companions; and whether it be not convenient for you *now* to ſay, *Depart from me, ye evil-doers, for I will keep the Commandments of my God!* unto thoſe wild Creatures, unto whom the Lord Jeſus will one day ſay, *Depart, ye curſed, into everlaſting Fire?* O let not the Devil cauſe you now to be Familiar with the Robbers and the Cut-throats of your Souls; and with thoſe of whom your Death-bed Groans will be, *Lord, gather not my ſoul with ſuch unhappy ſinners.*

Secondly, Overcome the Devil when he tempts you to the *youthful* ſin of *Uncleanneſs.* It is a paſſage relating probably to the young men of *Sodom*, in Job 36. 14. *They dy in youth, their life is among the unclean.* The *Uncleannеſſes* into the Quagmires whereof young men too often plunge themſelves, to uſe the Apoſtles cleanly Language, 'tis a ſhame *to ſpeak of them.* 'Tis a monſtrous and a curſed *wantonneſs*, wherein young people too often indulge themſelves; and ſome things that are counted the parts of a gentile breeding do but caſt oyl into the Helliſh Flames of that *wantonneſs*: I mean particularly

larly *promiſcuous Dancings*, againſt which the faithful Servants of God in all Ages have born their very zealous Teſtimonies. The Apoſtles in Rom. 13 13. and in 1 Pet. 4. 3. condemn, that which we tranſlate *Rioting* and *Revelling*, and they joyn it with *Uncleanneſs*; now the moſt accurate and renowned Criticks in the Greek Tongue, affirm *Dancings* to be intended by the word that is uſed there. Hence *Chryſoſtom* calls a *Dance*, *a Diabolical practice*; and ſays, *The Devil is one of the Company where 'tis made.* *Auſtin* made no ſtick to ſay, *The miſerable Dancer knoweth not, that as many paces as he makes in Dancing, ſo many ſteps he takes to Hell.* And the Ancients with one mouth call a *Dance*, *a work of Satan, which all Baptiſed perſons are bound unto the Renunciation of.* Yea, whole *Councils* and *Synods in the primitive Times* have bitterly ſtigmatized *promiſcuous Dancings*; and in later Ages the *Waldenſes* declaimed againſt them as, *The proceſſions of the Devil.*

The Reformed Churches in *France* made this an Article of their Diſcipline, *Dancing is to be ſuppreſſed, and thoſe who take the liberty to dance, after they have been ſeveral times admoniſhed, ſhall be Excommunicated.* The Reformed Churches of *Holland* have made it an Article of theirs, *They that go to dances ſhall be Reproved; and if after divers Admonitions they perſiſt, they are to be Excluded from Communion.* And whole Armies of Proteſtant and Judicious Divines have ſpent their *Arrows* upon this Debauching Levity. Yea, a ſober Papiſt, having the devotion of

a

a *Drexelius* has not ſtuck to ſay, *A dance is a Ring, whereof the* Devil *is the Center, and all his Angels the Circumference.* Yea, a civil Pagan, having the diſcretion of a *Cicero* has plainly ſaid, *It is only for a* Drunkard, *or a* Madman *to be a* Dancer. I deſire youug people to come away from all *promiſcuous dancings*, leſt the ſame Devils which uſually fetch away alive one of the Crew in the Dances of our *Indians*, do as terrible a thing to your Immortal ſouls. But herewithal,

Avoid all *Uncleanneſs* whatſoever; and particularly, beware of having light thoughts about ſome ſorts of *Uncleanneſs* wherein many young people have been ſo infatuated as to excuſe themſelves. There are abominable *ſelf-pollutions* which many that would be loath to commit other kinds of *Uncleanneſs*, look upon as little, venial, eaſy *peccadillo's*; albeit theſe are the *Effeminacies*, whereof we are aſſured, in 1 Cor. 6. 9, 10. They that live in them, *ſhall not inherit the Kingdom of God.* O ſtudy a ſpotleſs and gracious *chaſtity*; make not your hearts the *Ovens* that have the impure Flames of Hell conſtantly flaming there; if an *unclean* Devil would ſolicit you to any Filthineſs, reply upon him as the young *Joſeph* did, *How ſhall I do this wickedneſs, and ſin againſt God?* and with the famous young *Nicetas*, even ſpit your very Tongues in the face of any that ſhall urge you to throw your ſelves into the *deep ditch*, into which they fall that are *abhorred of the Lord.*

Thirdly, Overcome the Devil, when he tempts you

you to the *youthful* ſin of *Drunkenneſs.* 'Tis a ſharp *Irony* in the Speech of the Wiſeman to the young man, Eccl. 11. 9. *Rejoice, O young man in thy youth, and let thy heart chear thee in the days of thy youth.* And the Devil perſwades many a fooliſh young man, to think or act, as if this were a liberty in *good earneſt* allow'd unto him. Alas, how common is it for young perſons to be at merry Bouts, and there to diſguiſe themſelves by a ſin ſo much worſe than *Beaſtly*, that the very *Bruits* themſelves cannot be frequently or eaſily compelled into it! But I beſeech all young people to beware of this pernicious vice, from which I had almoſt ſaid, *None returns to take hold on the path of life.* The careful Father that heard his young Son was given to *Gaming* and *Whoring*, and ſome ſuch things, yet encouraged himſelf with hopes that *Age would Cure* him: but when he heard he was become addicted unto Drunkenneſs, with deſpair he cry'd out, *Nay then, I have no hope concerning him.* Diligent Enquirers have been able to find but one or two Notorious Drunkards in an Age, made ſober men; Drunkenneſs is *Vitium maximæ adhærentiæ*; it is rare that any leave it off; ſee deut. 21. 18, 19, 20, 21. The devil gains and keeps a ſtrange hold of men, by this Iniquity; and hence thoſe Barbarous Nations which have not our liquid ways of Intoxication, yet have other modes of drunkenneſs; by which the devil retains his poſſeſſion of them. But O Remem-

ber

ber the *Reckoning* that is to come *at the laſt*! Of *Drunkenneſs* we are told in Prov. 23. 32. *At the laſt, it bites, it ſtings*; and indeed how ſhould it otherwiſe? for it breaks not *one*, but *all* of the Commandments; *Ebrietas in ſe culpas complectitur omnes.* Hence, how many Drunkards have *at the laſt* roared out, *Ale-houſes are Hell-houſes*! Know it, that *at the laſt*, you ſhall *for every cup of pleaſure here* (as one expreſſes it) *receive a gallon of Wo.* Let all young people take up a juſt prejudice againſt this *youthful*, but *woful* vice; and bear in mind that word of God in Iſa 28. 1. *Wo to Drunkards.* Young men, 'twill bring a *wo* upon your *Names*; your *Credit* irreparably falls and breaks every time you Reel with Drink. 'Twill bring a *wo* upon your Eſtates; they'l be quickly melted at the Tavern, and you muſt be left without both *Friends* to aſſiſt you and *Cloaths* to cover you. 'Twill bring a *wo* upon your *Bodies*; *Crudities* and *Obſtructions* that are the parents of all Diſeaſes, are the haſty offſpring of this Exceſs. But above all, 'twill bring a *wo* upon your *Spirits*; 'twill befot the *Reaſon* with a foaming *madneſs*; 'twill enflame the *Conſcience* more than if you had ſwallow'd flaming *Sulphur*; 'twill plunge the *Soul* into intollerable and interminable Miſeries. 'Tis a thouſand to one, but you may *dy Drunk* like *Ammon* and *Elah* at laſt, if you *live* ſo, and yet I can hardly ſay you *live*, inaſmuch as you are *dead while you live.* 'Tis a profane and lying Speech ſometimes uſed, *That a drunken man gets no Harm*; we often ſee ſuch wo-

ful

ful creatures *drowned*, which is indeed but a proper vengeance on them, for a *Drunken* is an old English word for a *drowned* man. Yea, sometimes we see them also horribly *burned* unto Death; scarce two weeks are past since we saw two such Tragical Accidents. However, the irreclaimable Drunkard cannot escape the *vengeance of eternal Fire*, he must be Tormented for-ever in those Fires, from whence his vain and sad cries will be continually going up, *O for a drop of water to cool my Tongue!* We pity that King, who of old lost a *Kingdom* for a cup of *drink*; but the drunkard will do a more lamentable thing; he loses a *Soul* for a cup of *drink*, a loss which the *gain of the whole world* would not compensate; and he procures himself a *banishment* and an exclusion from *the Kingdom of Heaven for ever.*

Fourthly, Overcome the devil when he tempts you to the *youthful* sin of *Haughtiness*. We read concerning a *Novice*, in 1 Tim. 3. 6. there is danger *least being lifted up with Pride, he fall into the condemnation of the Devil.* Truly, *young people* are but *Novices*; whatever good they have or do, they are *but newly come to it*; it will be a wonder if the devil do not hook them, as he did *Rehoboam* into Ruine, by their Pride, unto which they are too naturally disposed by their self-ignorance and their small experience. In many Obsessions we see the devil hideously *Tympanizing* the Bodies, which he has got into; he swells them most unreasonably. But O let not the devil cause you

you to *ſwell* with any proud Apprehenſions of your ſelves; be not proud of your own Abilities, your own Excellencies, your own performances; but let a moſt humble *modeſty* accompany your whole Behaviour. The Devil will trip you into ſome grievous *fall*, when once he has got you *lifted up with pride*. But, there is alſo a more childiſh kind of *pride*, which the airy minds of young people are too prone unto; and that is, *A pride in Apparel*. There is a certain ſtant of Gayety and Vanity in Attire, wherein young people do too often manifeſt their inward inclinations to Extravagancies; and ſometimes they go ſo far as to tranſgreſs the *ſeventh Commandment* in it. We that are *Proteſtants* may bluſh to read what rebukes the graver ſort of *Roman Catholicks* themſelves have beſtow'd upon ſuch Exorbitancies. One of them has written a whole Book of Reprehenſions to *Naked Breaſts and Shoulders*; and others of them have publiſhed whole Diſcourſes, *Contre les vains Ornemens des femmes*, againſt the *vain Ornaments of the Female Sex*. Young People, would you have *Ornaments*? The Apoſtle ſays in 1 Pet. 5 5. *Be Adorned with Humility*; Humility it ſelf is repreſented there as the moſt comely knot of *Ribons* in the world. Let your *Garments* not want any Decency, but let your *vertues* be your chiefeſt Ornaments [ſtudy 1 Pet. 3. 3, 4, 5.] To uſe the Expreſſions of an Ancient; I pray, ponder, *whence you came*; that will make you *bluſh*; ponder, *what you are*; that will make you *ſigh*; ponder, *where you go*; that will

will make you *ſhake*. Mortify your *Pride* with all humbling Thoughts; and be able to ſay with young *David*, in Pſal. 131. 1. *Lord, my Heart is not haughty, nor mine eyes lofty.*

Fifthly, Overcome the Devil, when he tempts you to the *youthful* ſin of *Inconſiderateneſs*. It is mentioned as the raſhneſs of many a *young* man, in Prov. 7. 23. He *is as a Bird haſtning to the ſnare, and he knows not that it is for his life.* How few young perſons are there, that ever trouble themſelves about, *wherefore's?* and *what if's?* and the greateſt conſequences? For the moſt part they put none of their concerns into *Ballances*, and they come under that reproof, *My people do not conſider.*

But let young people now *conſider*, that the God of Heaven is uttering over them ſuch a wiſh as that in Deut. 32. 29. *O that they were wiſe, that they would conſider their latter end?* We read about a young *Iſaac*, that it was his manner, to *walk in the Fields for Meditation.* O that young perſons were ſo *wiſe*, as to Retire and *Conſider* upon the circumſtances of their Souls! Retire and *look upward*; conſider *who* made you, and *what* he has prepared for you, if you ſeek Him. Retire, and *look downward*; conſider the Everlaſting *Fire* and the Never-dying *worm*, which is reſerved for the Torture of all impenitent Unbelievers. Retire, and *look backward*; conſider the ſin in which you were *born*, and the many Follies and Errors which you have *lived* in. Retire, and *look forward*; conſider the *death*, and the *Judgment*, and the *Eternity*, into which you are haſtning

haſtening apace every day. Retire, and *look inward*; conſider, whether you have yet made your *peace* with God, and whether you are yet arriv'd unto a bleſſed *Union* and *Communion* with the Lord Jeſus Chriſt. Let every young perſon become like that *Ephraim*, and that *Prodigal*, whom in the Bible we find conſiderately bemoaning of themſelves. If the Devil offer you at any time a *Bait*, preſently conſider whether ſome cruel *Hook* be not covered with it; and be able to ſay like that *young Saint*, in Pſal. 119. 59. O Lord, *I thought on my ways, and I turned my feet unto thy Teſtimonies.*

Sixthly, Overcome the Devil, when he tempts you to the *youthful* ſin of *Apoſtaſy*. Of many young perſons may that complaint be made, in *Hoſ.* 6. 4. *your Goodneſs is as the morning cloud, and as the early Dew it goeth away.* 'Tis not unuſual for perſons in their *youth* to have many Convictions on their minds; they have ſome troubles, *O what ſhall I do to be Saved?* and they have ſome wiſhes, *O that I may dy the death of the Righteous!* But what comes of all? They frequently vaniſh like the *morning cloud*, and the *early Dew*; tho' theſe people never could be really *young Saints*, yet from being ſeemingly ſuch, they become *old devils*, as a wretched Proverb has expreſſed it; and this is from the Seduction of that *old Devil*, who is himſelf the firſt and worſt Apoſtate that ever was. But, *young men*, if you have left off any of your old ſinful ways, tremble to return like a *Dog* to that vomit, like a *Swine* to that quagmire, any more. Let not

the *foul Spirit* which will cauſe you to *leave off the thing that is good*, Renew his Intereſt in you; it will quickly render you *ſeven times worſe than you were before.* Tremble at forſaking of thoſe Devotions and Societies whereat you have ſometimes had your *Hearts burning* within you; Tremble at Embracing any more thoſe Abominable things, which you have pretendedly given a bill of *Divorce* unto; ſuch *Backſlidings* will endanger your hearing that voice from Heaven, which thunderſtruck the miſerable *Spira* upon his Apoſtaſy, *Hence! Hence! thou vile Apoſtate! and carry away the Sentence of thy Eternal Damnation in thy Soul!* Forget not that word of the Lord Jeſus, in Luc. 9. 62. *No man having put his hand to the Plough, and looking back, is fit for the Kingdom of Heaven.* And forget not that word of the Lord Jeſus, in Heb. 10. 38. *If any man draw back my Soul ſhall have no pleaſure in him.*

Laſtly, Overcome the Devil, when he tempts you to the *youthful* ſin of *Miſpending precious time.* We are told of ſome young men, in Job 30. 2. *In whom old age is periſhed*, or, as it may be rendred, *In whom time is periſhed.* Little do the moſt of young people know or weigh the worth of *Time*; it lies like a dead Commodity on their hands, and becauſe they have ſo much of it they contrive that monſtrous thing which they call, *paſtime*, to get it off. But God forbid, that you ſhould any more allow your ſelves in ſuch a tranſcendent madneſs, as the ill husbandry of *Time.* O this invaluable Jewel!

Jewel! *Time!* this Treaſure, the *Enjoyment* whereof is of all things the moſt uncertain, this Treaſure, the *Improvement* whereof is of all things the moſt important; be no more ſpendthrifts of it; but be always either doing or getting of ſome good while you have *time* by the Forelock. *Young* people, you reckon upon a *long time*; but you muſt *reckon again.* It has been ſaid, *The old man has death before his Face, but the young man has death behind his back*; Death may be as near to you, as to your Grand father. Beſides, were you to live unto Gray-hairs, how faſt will one year after another ſlip away! no *Poſt*, no *Ship*, no *Eagle*, moves with ſuch velocity. Be aſſured, let the *Devil* tell you what he will, it wont be long before your *time* will all be flown away; I may ſay as in 1 Cor. 7. 29. *The time is ſhort.* But when this time is gone, there will be two diſmal iſſues of your miſpending it. Firſt, *you* muſt be *accountable*; it is a warning of Heaven to every young man, *Know thou, that God will for this bring thee into Judgment.* The great God will make that ſolemn demand, *What have you done with the time that I lent you?* And then alſo, *it* will not be *recoverable*; what the Wiſeman ſays of *Love*, may be ſaid of this, when once 'tis gone from us, *If a man would give all the ſubſtance of his Houſe for it, it would utterly be contemned.* Then tho' we cry never ſo bitterly, *Lord, Lord, for a little of the time that we have loſt*, no tears of blood will fetch back one hour of it. Wherefore, make much of your little *Time*, ſay of every day as one

uſed

uſed of a fair day, *'Tis pity ſuch a day ſhould be loſt*; ſquander none of your life away in *Diverſions* wholly impertinent: prize your *Time* now, as you will when 'tis juſt expiring; and follow the Divine Counſel in Eph. 5. 15. *Walk not as Fools, but as Wiſe, Redeeming of the Time.*

Theſe are ſome of the things *In what* you are to overcome the Wicked One. But,

Secondly, BY WHAT? And in general, the direction for us, is that of the Apoſtle, in Eph. 6. 11. *Put on the whole Armour of God, that ye may be able to ſtand againſt the wiles of the Devil.* For a *Belt*, let the *truths* of God, be unto you as the *girdle of your Loins*; and unto the knowledge of divine *Truths*, add *Sincerity* of *Heart* and *Integrity* of *Life* before the Lord. For a *Breaſt-plate*, put on *Righteouſneſs*; preſerve the *vitals* of your inner-man harmleſs by a thorough work of Sanctification, and a *Conſcience void of offence towards God and Man.* For a pair of *Shoes*, go to the Goſpel, which declares and ſettles a *peace* between God and us; that the *Counſels* and *Comforts* thereof, may prepare us for all our Trials. For a *ſhield*, hold up your *Faith* againſt the *venemous darts* of Hell that may be hurled at you; let that put you under the conduct of the Lord Jeſus, and be to you the *Evidence of things not ſeen.* For an *Helmet*, get a *lively Hope* that you ſhall be *ſaved* for-ever; and hereby let your *Heads* be guarded againſt all hard thoughts of God, and of his Grace:

This

This is a *defenſive Armour* againſt the Devil, which better befits every young perſon, than that of *Saul* did the young *David* of old. But there is one *offenſive weapon*, with which we are to manage our Combate againſt the Devil; and there are two *Stratagems* to be annexed thereunto.

In ſhort, there are two particular Directions, for our Encounters with the *Wicked One*; and the quoting of two Texts may lay them ſufficiently before us.

The firſt proper Direction for us, is that in Eph. 6. 17. *Take the Sword of the Spirit, which is the word of God.* Compare our Context, 1 Joh. 2. 14. If young men would *overcome the wicked one*, they muſt have the *word of God abiding in them.*

The Bible is a *ſpiritual ſword* ſhaped and formed by the Inſpirations of the *Eternal Spirit*; and for a Conflict with the *Infernal Spirit*, it is a *ſword* whereof I may ſay as *David* of *Goliah*'s, *There is none like it.* When the blackeſt and fierceſt of all the devils made an Onſet upon our bleſſed Saviour, and this with all the three Batteries which he once fatally overthrew the firſt *Adam* withal, how did our Lord *overcome the wicked one*? It was by replying upon him, *It is written*, and by holding up againſt him the *Scripture* of God. It is remarkable, that all the *ſwords* or *words* uſed by our Lord for the *overcoming* of the devil were fetched from that one Book of *Deuteronomy*; but how rich a Maga-

zine

zine, may the whole Bible then be unto us?

Let all young people then ſtudy the Word of God; we read in Pſal 119 9 Of *a young man* thus cleanſing of his way. There was once a young Gentlewoman, that before ſhe was *Nine years old* could ſay, all the New Teſtament by *Heart*. O that all young perſons would every day ſeriouſly and penſively Read the Bible, till their Hearts were become, as *Jerome* call'd his Friends, *The Libraries of the Lord Jeſus Chriſt*. Young people, ſee that you become ready at *Scripture*; and learn to Fence with a ſentence of *Scripture* againſt all the paſſes that the devil is making at you. All the *Commandments*, all the *Promiſes*, all the *Threatnings* of the Bible, will be like ſo many *ſwords all-edge*, for your ſervice againſt the *wicked one*. Let the devil ſee, that you bear in mind what is *written* in Eccl 11. 9. in Gal. 5. 19, 20, 21. and other ſuch awful places. Theſe *Writtens* will be more terrible to the Devil, than the Hand-writing on the wall, was to the *Babylonian* Emperour; ſuch is his *Antipathy* to them, that if you thus *Reſiſt the Devil, he will flee from you.*

The ſecond proper Direction for us, is in Mat. 26. 41. *Watch and Pray, that ye enter not into temptation.*

When the Devil is buſy with us, 'tis by theſe two Duties that we may overcome him and his Temptations.

Firſt, *Be watchful.* Or, in *Solomons* Dialect, *Be fearful.* Here, quite contrary to what is in other Warfares, The beſt *Souldier* is he that *feareth* always.

ways. Be always on your guard; and continually ſuſpect that the *wicked one* has an *ill deſign* upon you. Be ſo watchful, as to keep an Eye upon the *Seaſon* which the devil may be moſt likely to make an *Hour of temptation.* Is it with you a time of *Security?* Are you grown formal, ſlighty, weary in Religion? Are your Graces in a ſlumber? Then wake preſently; if you ben't now very watchful, the Devil will ſerve you, as the Watchmen did the *ſleepy* Soul, in Cant. 5. 7. *Smite you, wound you.* Or, are you very confident of your ſelves? are you ready to ſay, *I ſhall never be moved?* Then alſo wake preſently; for if you be not now watchful, the devil will break your bones, as much as he did preſumptuous *Peters*, when our Lord ſaid unto him, in Luc. 22. 31. *Satan has deſired to have you.* Or, Is it with you a time of *proſperity?* Are you *Outwardly* under the ſmiles of God? Do Riches and Honours come in upon you? Be ſure the Devil will now have a blow at you, if you be not very watchful: this was wiſe *Agur's* apprehenſion. For this cauſe 'tis ſaid in Prov. 1. 32. *The proſperity of Fools ſhall deſtroy them*; it furniſheth the Devil with opportunities. When we have an high Sail, he will try to overſet us. Or, are you *Inwardly* happy in the Light of Gods Countenance? Have you newly been *ſealed* with Aſſurances of his Favour? Be ſure you ſhall now alſo find that the Devil will not let you alone. When *Paul* had been in Raptures, we find in 2 Cor. 12. 7. he is not long free from the *Buffetings of the Devil.* If we have been

in the Mount with God, it is well if you been't quickly puſhed upon breaking both Tables of the Law. And yet alſo perſwade your ſelves that in a time of *Adverſity* too, you ſhan't be free from *Temptation.* He that fell upon our Lord, *when he was hungry*, will fall upon us *when we are troubled*, You had now need beware leſt you either *deſpiſe the chaſtening of the Lord*, or *faint, when rebuked of Him*; for you will be ſhrewdly tempted unto both of theſe.

Be ſo watchful as likewiſe to mind the *Subject* which the devil viſits with his Temptations. 'Tis the *Heart*, that the devil falls upon; wherefore, as the wiſe man ſays in Prov. 4. 23. *Keep thy heart with all diligence.* Be vigilant about the *tempers* & *poſtures* of your own hearts, take notice of the *Biaſs* which is upon them. Know what part you are moſt *vulnerable* in; and be not like thoſe to whom our Saviour ſaid, *Ye know not what ſpirit you are of.* That part of your diſpoſition, which like a *Dilah*, is moſt likely to betray you into the hands of the heſſiſh *Philiſtines*, be moſt exact in your obſervations of; and let not the devil therein circumvent you, and entangle you.

Finally, Be watchful as to keep always alive within you, *a ſenſe of the Love of God in Chriſt.* That is the *peace* of which we are told in Phil. 4. 7. *It ſhall keep our hearts*; 'tis a military word, *To keep as in Garriſon.* O get a reliſh of the divine Love in the Miſſion and Paſſion of the Lord Jeſus Chriſt, and in our admiſſion to the ſaving benefits

nefits thereof; this will be a ſort of a *garriſon* for our Souls, and free us very much from the diſturbance of our Temptations; it will not be eaſy for the devil now to diſturb the ſerenity and ſatisfaction, and holy inclinations of our minds. If we begin at any time therefore to loſe the lively ſenſe of this *Love*, be ſo watchful as immediately to recover it; and ſo, tho' the *Archers* of Hell may ſorely grieve us, yet like young *Joſeph*, we may have our *Bow abide in ſtrength*.

Secondly, *Be prayerful*; and like *Paul*, *beſeech the Lord thrice*. He that would be little in *Temptation*, let him be much in *Supplication*. When the devil is galling of you, do like thoſe Warriours in 1 Chron. 5. 20. *Cry to* God *in the Battel*. Keep continually praying unto God, that he would *gird you with ſtrength unto your Battels, and ſubdue under you the Devils that riſe up againſt you*. The Trumpets of *Gideon* did not more fright the *Midianites*, than your *prayers* will the *Devils* that are vexing you. The woful day wherein the Devil gave poor *Origen* ſuch a bloody overthrow, was a day wherein his prayers had not been carefully enough attended. The beſt poſture to fight the Devil in, is *upon our knees*. There was a woman once in this Land, very ſtrangely *poſſeſſed* with divers devils who would *audibly* ſpeak within her, while her ſelf knew nothing of it; theſe Devils very *audibly* ſpoke of divers miſchiefs they would inflict upon her, but ſtill they made this anſwer to one another. *Ah! ſhe runs to the Rock, ſhe runs to the Rock!* and they could

could not hurt her there. Why, ſee to it, that by your daily prayers you *Run to the Rock*; a Dove in the *clefts of that Rock*, will be defended againſt all the Vultures of Hell that would ſeize upon it. But unto Prayer, joyn a true Faith in the *Blood* of Chriſt; look upon *that* as the *meritorious* and alſo as the *exemplary* cauſe of all your Succeſſes againſt the Devil. A ſilly Papiſt, will ſign himſelf with a *Croſs*, that the devil may have no power over him. Behold, the right way of ſigning our ſelves with the *Croſs*. Encourage our ſelves from the view of the Lord Jeſus hanging there.

And let this be accompanied with a ſtrong Faith in the *Grace* of Chriſt. Let that be the *Fountain* from whence we derive all our ſtrength againſt the devil. A good woman troubled by a devil, ſaid unto him, *Satan, don't meddle with a poor ſilly woman, but if thou haſt any thing to ſay, ſpeak it unto my Advocate, the bleſſed Jeſus, and ſee whether he cannot anſwer thee.* O let us beg the Lord Jeſus to give us a little of that *Grace*, by which he did himſelf once beat the devil here; and let us hope in Him as in that Redeemer, *Who knows how to ſuccour the Tempted*,

THE

The Dedication of, *The little Childs Leſſon.*

To the

CHILDREN

Dwelling in the North-part of

BOSTON.

VEry terrible and ſorrowful are the *Preſages* which many Learned, Holy, Thinking Men have had about the State which they have ſuſpected *New-England* as running apace into. One of our Seers hath long ſince in publick writings told us, *The Goſpel, I fear, is going, the Lord Jeſus is departing from theſe Coaſts.* Another of our Watchmen foretold it a great while ago unto us, *That God would puniſh the wantonneſs of this people, with a ſad loſs, and want, of Able Men.* And a third of our Shepherds, did not ſtick to tell us many years ago, *I am verily afraid ſuch a diſmal night is towards us.*

and

and ſuch ſore Afflictions, that the Lord will fill the hearts of all that ſhall be ſaved in thoſe days with ſuch Anguiſh of Spirit, as never more in the worſt days of our Fore-fathers. Theſe and many more ſuch as theſe, have been the dark thoughts which our *Fathers* have had concerning our condition; and our Hearts are wonderfully hard, if we tremble not at the late and large ſteps of Providence towards the fulfilment of ſuch Predictions upon us. But among all the *deadly Symptoms* which threaten us with a ſpeedy Ruine, there is none more ghaſtly, than the ignorance, the wildneſs, the lewdneſs found in ſo great a part of the *Riſing Generation.* Multitudes of our *Children* are very much *Un-Catechiſed*, as to the principles, and ſadly *Unnurtured* and *Ungoverned* as to the practices of Chriſtianity. Our Children are miſerably both *neglected* and *indulged*; tho' *too much* be made of them, in gratifying of their *unruly wills*, nevertheleſs *too little* is made of them in providing for their *immortal ſouls*; and *ſome of you have not the Knowledge of God*; *I ſpeak this to the ſhame* of your ungodly Tutors. It was the laſt and worſt of all the *Egyptian* plagues, That a *Child* was *dead* in every houſe. But may it not now be reckoned among the *New-Engliſh* Ones, that in ſo many Houſes all the *Children* are *dead in treſpaſſes and ſins*, & have their *Eyes* cloſed and muffled by a moſt unhappy *Ignorance*. 'Tis *This* that of all our

diſmal

diſmal *Omens* looks blackeſt upon us; and it ſhould awaken the vigorous endeavour of every ſenſible *Chriſtian* to prevent that woful *Degeneracy* in which *There will ariſe another Generation that know not the Lord*; and by which the God of our Fathers will be ſo provoked at us as to ſay with the expence of all his Arrows upon us, *What ſhall I do unto thee? What ſhall I do unto thee?*

Here was the conſideration that produced the little Diſcourſe, which I now put into the hands of *Children*, and eſpecially of *thoſe* Children which are the *Lambs*, that I have received a ſpecial charge from the Lord Jeſus Chriſt about the *Feeding of*. Our Saviour, *in a certain place*, hath intimated, That *His little Children* have the Angels of Heaven marvelouſly concerned about them; be ſure thoſe *Miniſters* forget the denomination of *Angels* put upon us in the Oracles of God, that have not their very hearts within them working and yerning towards the *Little* Children that are under the watch of their Miniſtry. For my own part, I muſt be impatient until I ſee the *little* children here ſo well inſtructed, that a *Papiſt*, or which is much what one, a *Quaker*, ſhall be as unable to ſeduce them, as the *Jeſuits* were to corrupt the well-educated Children of the *Waldenſes* when they were ſent among them; and until I ſee alſo the *Little* Children here as forward in all Piety, as the Well-informed Children of the Ancient Jews were in the

the Law of *Moſes*, the ſix hundred and thirteen Precepts whereof they had by heart before they were thirteen years of Age.

My dear Children, when *Pharaoh* could not hinder the people of God from going to ſerve the *Lord* in the *Wilderneſs*, he ſtill objected againſt their therein having the company of *their little Ones*; this is the deſire, this the deſign which the Devil, is here with great fury managing; that ſo he may have his long enjoyed *America*, all return into his bloody hands. But you have now before you, ſome of our cares to engage our *Little Ones* with us, in the Service of our God; O that the *Little Ones* among us, might become greatly ſolicitous, *to know the God of our Fathers, and ſerve Him with a perfect heart, and a willing mind.* It raiſed ſurely ſome Agony in the mind of *David*, when there befell him the diſaſter, whereof he afterwards gave that Report, *Thy Servant kept his Fathers Sheep, and there came a Lion and took a Lamb out of the Flock.* In like manner, when I underſtand that any of *you* are ignorant, or naughty and vicious Children, methinks I ſee the horrid *Lions* of Hell, fetching ſome of my poor *Lambs* away, and how ſhall I anſwer it, if I do not *go out after them!* The following pages are ſome of my Eſſays to pluck you out of your Eternal Perdition; and I hope you will read them ſeriouſly, frequently, very profitably. I have perſonally with more pri-

vate

vate *Addreſſes*, notwithſtanding the toyl of my public *Employments*, treated with many ſcores of you; I have ſeen the *tears*, and heard the *vows*, with which many of you have declared, *That you would be the Servants of* God *as long as you live*; and I ſhall be a witneſs againſt you, if after this you be of them *who draw back*. But I do now before all the world, renew my Applications to you for your *early* Repentance and Obedience. Hence as I have ſtudied in a *Sermon* to touch your *Affections*, I have laboured alſo to help your *Underſtandings*, by a *Scriptural Catechiſm*, annexed thereunto; and tho' I am far from not encouraging any of you to prize and learn thoſe excellent *Catechiſms* which are now commonly uſed among us, yet I was willing to offer you *one* more, becauſe it pretends to theſe few little Singularities.

Firſt, The *Anſwers* are all of them, the *expreſs words* of ſacred Scripture; which have in them a force beyond the *pureſt words* of any Writing elſe. And now alſo, you are at once taught with eaſe not only to *Aſſert*, but alſo to *Confirm* all the Doctrines of the Chriſtian Religion. Beſides, the *Anſwers* are for the moſt part *ſhort*, and not ſeldom explained in the *Queſtions*, to which they do belong; and as for the younger of you, I have diſtinguiſhed a few of them by *little Stars*, that you may ſingle out *them*, to begin the charging of your infant-Memories therewithal. Moreover, there is in ſo brief a ſheet as this, perhaps

a fuller Collection of *Divine Subjects* for you to be acquainted withal, than I have yet ſeen in ſo ſmall a Room; and whoever lives to Preach upon *each* of the Texts quoted here, may therein go over, *An entire body of Theology*. I now leave you in the *Arms* of the Lord Jeſus, *The great Shepherd of the Sheep*, that he may *feed you, and lead you to the Fountains of Living Water for-evermore. Amen*; My deareſt Children; and I pray, do you alſo ſay, *Amen! Amen!*

Cotton Mather.

The

THE LITTLE CHILDS LESSON.

1 *John II. XIII.*

I write unto you, Little Children, becauſe ye have known the Father.

BEhold the Aged, Beloved, Inſpired Apoſtle *John*, applying himſelf to Chriſtians of all Ages; wherein, as it has been obſerved long ſince, *Dat cuiq; ordini quæ ipſi conveniunt*, he ſpeaks things marvellouſly convenient and agreeable to them all. The *laſt* Subjects of the Apoſtolical Addreſs, are the *leaſt* that can be written unto; namely, *Little Children*; for even among *ſuch*, there may ſometimes be found the true *knowledge* of God. Our holy *John* thought himſelf concerned in the Charge, which he had over-heard the Lord giving unto *Peter*, a little before he left the world, *Feed my Lambs*;

and accordingly he does here take a moſt paternal and pathetick notice of the *Lambs*, in the Flock of the Lord Jeſus; indeed the Greek word in our Text, rendred *Little* Children, carries *Feeding* In the Notation of it. We have before us the Attainment of devout and pious *Children*, in the School of the Lord Jeſus Chriſt; it is, *They have known the Father*; by which *Father*, is meant the God of Heaven. *Little* Children ſcarce know any man or thing ſo ſoon as they know their *Father*; nor are they ſo fond of any man or thing as they are of their *Father*. Now 'tis the prerogative of ſome *little* Children to know the great God, as their *Father*; yea, to *love* Him, and *ſerve* Him as their *Father* too, which is implied in the *knowing* of Him. This therefore is the Doctrine to be remembred by you *little* Children, that are now before the Lord.

DOCTRINE.

It is the particular priviledge of gracious Little CHILDREN, *to* Know *the Almighty God, as an Heavenly* Father *to them.*

Let the Enſuing Propoſitions give Right Thoughts about this matter to us.

Propoſitin I.

The God of Heaven is a *Father* to gracious

pus *little* Children. Religious *Children* when they are ſitting perhaps upon the knee of an Earthly *Father*, may remember that there is another *Father*, whom they belong unto; namely, *A Father which is in Heaven.*

But in what Reſpects may gracious *little* Children call God, *Their Father.*

Firſt, Gracious *little* Children may look upon God as their *Father*, in reſpect of *Creation*; for indeed all *Creatures* thus have Him, for their *Father.* 'Tis intimated in Job 38. 28. He is the *Father of the Rain, and of the Dew.* But he is eſpecially thus a *Father* unto all *Spirits*; it is ſaid, in Heb. 12. 9. *He is the Father of Spirits*; and thus the *Angels*, are ſtyled, *The Sons of God.* Hence *man* alſo, every *man* may ſay unto God, *our Father*; we all owe unto God, our *Production* and *Original*; and, as the Apoſtle *Paul* ſpeaks in the words of the Greek Poet, *Aratus*, in Acts 17. 18. *We are his Offspring.* Thus, little Children ſhould betimes be ſenſible of this, *I am newly come out of the hands of the great God; it is God that made me, and ſhap'd me, and beſtow'd my life and my Being on me.*

Secondly, Gracious *little* Children may look upon God as their *Father*, in reſpect of *Suſception*; He *undertaketh* for them. God owns a *Paternity* unto gracious little Children, by *undertaking* of their *Patronage.* Indeed, there is a contract and a conſent of them concerning it; they deſire of God, that he would Undertake the Office

fice of a *Father* for them; and they ſay to him, as in Iſa. 63. 17. *Doubtleſs, thou art our Father.* They ſee that their natural *Fathers* cannot Relieve all their *wants*, and Remove all their *woes*, and prevent all their *fears*; and hence the glorious God, upon an humble Requeſt of theirs, becomes concerned as a *Father* for them. 'Tis thus eſpecially, when they have no other *fathers* to look after them; 'tis ſaid of God, in Pſal. 69. 5. *He is a father of the fatherleſs.* When gracious little Children are left as *Orphans* in a wide and a wild world, they may aſſure themſelves, *My beſt father is yet alive; tho' my father do forſake me, yet the Lord will take me up.*

Thirdly, Gracious *little* Children may look upon God as their Father, in reſpect of *Adoption.* God in his free grace, accounts them his Children, through the *Sonſhip of* the Lord Jeſus Chriſt; & thus, as 'tis ſaid in Joh. 1. 11. *They have power to be called the Sons of God.* Gracious little Children are *united* unto Him that is the Saviour of the World. As *young* as they are, the Almighty Lord of Lords, and King of Kings counts them *old* enough to be married unto Himſelf. In the Ancient, Eternal, Well-ordered *Covenant of Redemption*, the Lord Jeſus Chriſt was made a publick perſon, repreſenting of all his choſen Ones; he was thus conſtituted by an Eternal *Agreement* between God and Him; and gracious little Children ſay their *Amen*, to that Agreement; thoſe little *Chickens* put themſelves under the *wing* of

the

the Lord Jeſus Chriſt, and cry unto him, *O be our Surety for good.* Now Chriſt and they are *one*; the *Reck'ning* of God from all Eternity, and the *Spirit* of God in fulneſs of Time, hath made them ſo; and thus theſe little Children become the Children of the great God. For the Name of God is, *The Father of our Lord Jeſus Chriſt*; the Word of God is, *He ſhall cry unto me, Thou art my Father.* It now follows that all gracious little Children arrive unto that Advancement, in Rom 8.16, 17, *Children of God, and joint Heirs with Chriſt.* Now they have a *New Name* upon them, and the Lord Jeſus now ſpeaks unto them in ſuch Heart-breaking terms as thoſe, *My Father is your Father, and my God is your God.*

Fourthly, Gracious *little* Children may look upon God as their *Father*, in reſpect of *Regeneration.* 'Tis the preheminence of all Converted perſons; that they are *Born again by the Word of God.* But who is their *Father?* We are told in John 1. 13. *They that believe, are born of God*; and there are ſome *little Children* to be found among true Believers. Theſe are not by *generation* the Children of God; for thus God is a *Father* only to the Lord Jeſus Chriſt. But they are by *Regeneration* ſo. The Almighty God ſays to the Lord Jeſus Chriſt as *Jacob* to *Joſeph* of old, *Thy Sons ſhall be mine.* But as for little Children that are brought home to God, by the *Renewing of the Holy* Ghoſt, theſe are the Children of the Lord Jeſus Chriſt; they are call'd in Iſa. 53. 10. The *Seed* of that Lord;

they.

they are born of him, and *born twice* perhaps within one ſeven years.

Propoſition II.

Gracious *little* Children endeavour to *Know* God, as thus an Heavenly *Father* to them.

But what is implied in this *Knowledge?*

First, Gracious *little* Children would not be without the ſaving and ſincere *Knowledge* of God. They *know* the truth of that in Joh. 17 3. *This is Life Eternal, to know the only true God*; they *know* the truth of that in Prov. 19. 2. *For the Soul to be without knowledge, it is not good.* And this awakens them to ſeek the *Knowledge* of God, with ſuch *cares* and *cries* as the Wiſe man in the *Proverbs* adviſed his Children unto. Gracious *little* Children complain of themſelves, as *he* did of old, in Prov. 30. 3. *I have not the knowledge of the Holy*; and ſo they become willing to learn; they are willing to learn what *God is*, what His Three *Perſons*. and what His Infinite *Perfections* are; they are willing to learn what He *does* in the *World*, as Creating and Preſerving of all things, and as Redeeming his Elect; they are willing to learn what He *ſays* in the *Word*, what Myſteries, what Hiſtories, what Commandments, what Promiſes, and Threatnings He has therein ſet before us. They think that without ſome *Knowledge* of theſe things they muſt grind like *Sampſon* with his Eyes put out by Helliſh *Philiſtines*;

liſtines; and they tremble at ſuch a Doom as that, in Iſa. 27. 11. It is a people of *no Underſtanding*; *wherefore he that made them, will not have mercy on them, and he that formed them will ſhew them no Favour.* There is no need of whipping them to their *Catechiſms*; to be learning of *them*, is as Pleaſant and welcome an Exerciſe unto theſe Children, as any that they can be put upon.

Secondly, Gracious little Children would not be without an aſſured *Knowledge*, that in the furtheſt and the ſweeteſt ſenſe, God is indeed a *Father* to them; they would have an Aſſurance of their being *Adopted* and *Regenerated* by the Lord: They look upon God, as the beſt *Father* in the World; and as the ſon of *Jeſſe* ſometimes could ſay, in 1 Sam. 18. 23. *Seemeth it unto you a light thing to be a Kings Son-in-law?* So 'tis not a *light thing* in the Opinion of theſe, to become the Children of that God, who is *a great King*, and whoſe *Name is Dreadful*. Gracious little Children are ſenſible, that they have been the children of wrath, and the Children *of Hell*, and that while they were in their ſins they have had the Devil for their *father*; but when they read the eighth Chapter to the *Romans*, they count it a thing of inexpreſſible importance for them, to get into the *liberty of the Sons of God.* It affects them to ſee how the children of men are divided, in 1 Joh. 3. 10. Either *the children of God*, or the *children of the Devil*; and they can by no means bear to continue the children of ſo black a *father* as the De-

vil is. Hence they do moſt heartily, readily, cheerfully cloſe with the motions which the Son of God makes unto them; and as it is ſaid in Gal. 3. 26. *Ye are all the children of God, by faith in Jeſus Chriſt*; ſo, theſe Children do by *faith* accept of the Lord Jeſus Chriſt as offered unto them in the Goſpel; 'tis the language of their Souls, *Bleſſed* Lord *Jeſus, be thou mine, and let me be Thine; do thou beſtow Righteouſneſs, and grace, and life upon me; and let me be for Thee and not for another.*

Thirdly, Gracious little Children ſtudy to pay unto God the *Acknowledgemsnts* which are due unto a *Father*, yea, unto an *Heavenly Father*. The Carriage of Children to a *father* is imitated in their Deportment before the Lord. And,

Firſt, They place on God, the *Affection* which is due unto a *father*. A *father*, is a Name all made up of *love*. As the *fatherly love* of God unto gracious little Children is very marvellous; for thus 'tis ſaid in 1 Joh 3. 1. *Behold, what manner of love, the Father has beſtow'd upon us, that we ſhould be called the Sons of God!* So the *Filial Love* of theſe Children unto *God*, is likewiſe, *Behold, what manner of love!* They love none ſo much as *God*, but tho' they love their *fathers* more than all Creatures, yet they love their *God* with greater out-goings of their little Souls.

Secondly, They pay to *God*, the *Reverence* which is due unto a *father*. They dare not therefore be rude, ſawcy, impudent, in the ſpecial preſence of

of the Lord; nor Talk, nor Sport, nor Sleep, when they ſhould be worſhipping of Him. 'Tis the voice of *God* in Mal. 1. 6. *A ſon honoureth his father; if then I be a Father, where is my Honour?* Gracious little Children give unto their God the *Honour* of a *father*; if they ſpeak *of* God, it is in a moſt humble, ſerious, awful ſtrain; they will not ſay, *O God*, or, *O Lord*, or ſay, *God bleſs me*, and, Lord *bleſs me*, with a frothy, carnal, heedleſs interjection; if they ſpeak *to* God, it is with an exceeding veneration: while they are at prayer, they compoſe themſelves unto a very diligent Attention and Intention of Soul; once more, if they hear *from* God, they ſet themſelves as in the ſight of him, who is *greatly to be feared and had in Reverence*; while they are in the Aſſemblies where the Word of God is Preach'd unto them, they would not uſe the leaſt wildeneſs for a thouſand worlds.

Thirdly, They yield to God the *ſubmiſſion* which is due unto a *father*. They will by no means diſpute the will of God, but render a moſt full, profound, abſolute Obedience therennto. Our Lord Jeſus could ſay unto God, as in Luc. 22. 42. *Father, not my will, but thine be done*; and gracious little Children will herein ſay after that *Holy Child Jeſus*. As for the will of God in his *Precept*, they are very ready to *do* it; they ſay, *Lord, what wouldſt thou have me to do*; and they *do* whatſoever they underſtand he does *bid*; they would fain do, *The thing that good is, and what the Lord*

has

has required of them. As for the will of God in his *Providence*, they are very ready to *bear* it; they say *The will of the Lord be done!* and they bear what ſtrokes, what pains, what ſorrows, his *Rod* may laſh them with; ſo they *are ſubject unto the father of Spirits, and live.*

Fourthly, They have a *Dependance* on God as *Children* on a *Father.* Gracious Children are *praying* Children, they won't eaſily let a day paſs them without *praying* to God, and they go unto God as unto a *father* in their prayers. There was a very little Child whoſe prayers were ſo frequent and ſo fervent, that a Neighbour which diſcovered them cryed out, *The prayers of that Child will ſink me to the bottom of Hell.* Gracious little Children will *pray* at ſuch a rate as to condemn the *prayerleſs* lives of all the Neighbourhood.

But how is that? briefly,

Gracious little Children, will uſe to pray with *Boldneſs.* As a Child will go *boldly* to his Father upon all occaſions; thus will theſe Children be ever now and then coming to *God*, and as the Apoſtle ſpeaks in Heb. 4. 16. *Come boldly to the Throne of Grace.* When they ſee the infinite Majeſty and Purity of *God*, they do with much fear approach unto Him; but when they ſee, that *God* is their *father*, this does again encourage them. They been't loth to go tell this *father* of theirs, what they ail, in all of their Diſtreſſes; no, they go to *God*, and cry, *Abba, father!* and in *all things make known Requeſts unto God.*

Again,

Again, gracious little Children, will uſe to pray with *Comfort*. Theſe Children are *comfortably* perſwaded of ſucceſs in their Cryes to *God*, as Children in theirs unto a Father; and they argue at that rate, in Mat. 7. 11. *If ye, being Evil, know how to give good gifts unto your Children, how much more ſhall your* Father *which is in Heaven*! As *Luther* would ſay, *That word*, my Father, *uſed by a praying Saint, all the Rhetorick and Eloquence in the world could never equal it*. Thus, theſe, when they ſay unto *God*, *my father*, they promiſe themſelves that no good thing ſhall be deny'd unto them. Since *God* is their Father, they expect that their Father will Pity them, that their Father will counſel them, that their Father will ſupply them, and make them happy for-ever.

Fifthly, They have a *Reſemblance* of *God*, as *Children* of a Father: gracious Children are like their *father*, and are as the Apoſtolical expreſſion has it, in Eph. 5. 1. *followers of God as dear* Children. Yea, they are not meer *Pictures*, which may have ſomething of the figure and feature in them, but they are Children that will *talk* and *walk* juſt like their father. Thus our Lord ſays in Luc. 6. 35. Be and do *like* to *God*, *and you ſhall be the children of the Higheſt*. In ſhort, what is grievous to *God* is grievous alſo to gracious little Children, that have his Image on them. Theſe Children are grieved at *their own ſins*, becauſe *God* is grieved at them. When *Cæſar* ſaw an intimate Acquain-

tance of his, among the Murderers, that were assaulting of him, he most bitterly cry'd out, *What, my* child *among them!* Thus a Child whose heart *God* has touched, thinks with himself, *If such an one as I sin, it will be as if a Child should go to stab his Father*; and so it *stabs* him at the heart indeed, when he sees how many sins he has Offended the great *God* withal. These Children are also grieved at the *sins of others*, because God is grieved at them. It is related of *Crœsus*, that he had a *dumb Son*; which Son seeing a Souldier about killing of his Father, he was in such an Agony, that tho' he never spoke before, yet now he spoke, and shriek'd, *O don't you kill my father!* Thus, if a Child belonging to God, see any body profane and wicked, it is as if he saw one striking at his Father; he is in a just passion at it, and pleads, *O don't serve my Eternal father so!* If any perhaps, of his play-mates, or school-mates, go to do any naughty thing, he will zealously rebuke them for it. In a word, These gracious Children, are loth to do any thing that may be displeasing to such a Father as the blessed God. If such a Child be tempted unto *Sabbath-breaking* he thinks, *What shall I dishonour my father so as to take the Devil for my playfellow!* If he be tempted unto Cursing, Swearing, Lying, or the calling of wicked Names, he thinks, *No, my Heavenly Father does cast Children into those flames where they shall not have a drop of water to cool their Tongues, for such crimes*

as

as theſe! He abhors all that is contrary to the thrice-Holy-God.

Propoſition III.

It is the *peculiar priviledge* of gracious little Children thus to know the Almighty God.

Theſe three things are to be affirmed.

Firſt, There are *ſome* little Children, that *have* and *own* God, for their *Father.* Such a Child might *Samuel* be; of whom we find in 1 Sam. 3. 1. that while he was a Child, *he Miniſtred unto the Lord*; he kept *waiting* on God, and *ſerving* of God, in his Houſe continually; and had a moſt intimate Communion with him there. Such a Child might alſo *David* be; who was able to ſay in Pſal. 22. 9. *Thou didſt make me Hope when I was upon my Mothers Breaſts; thou art my God from my Mothers Belly*; he ſpeaks, as if before he had bin *weaned*, there had been ſome *hope* and ſome *faith* on *God*, beginning to dawn in his little Soul. And ſuch a Child ſeems *Timothy* to have been; unto whom 'twas ſaid in 2 Tim. 3. 15. *From a Child thou haſt known the Scriptures*; he was in his very Infancy acquainted with the mind of the great God. The Father of *Origen* took him to be ſuch a Child, when he would kiſs the breaſt of the lovely youth while he lay aſleep, as a young *Temple* to the Eternal Spirit of God. Some *little* Children have been ſo devoted unto God, as to prove the moſt Eminent *Witneſſes* and *Confeſſors* for

for him; the bloody Papiſts butchered four hundred ſuch precious Infants at once, among the *Waldenſes* long ago. When the Noble *Romanus* was Martyr'd, in one of the Primitive Perſecutions, a *little* Child but ſeven years old, bravely ſuffered with him, for aſſerting the Chriſtian Religion, *which* (ſaid the child, unto his furious Perſecutors) *I learnt of my chriſtian Mother, with whoſe Milk I ſuck'd it in.* Yea, many children then accompanied their courageous Parents, in receiving the Crown of *Martyrdom.* And certainly, thoſe were very well diſpoſed *little* children, who in the horrible *Marian Dayes*, came about the Martyr *Lawrence*; as he was dying in the flames, & cry'd out, *Lord, ſtrengthen thy ſervant & keep thy promiſe! Lord, ſtrengthen thy ſervant, and keep thy Promiſe!*

Moreover, ſome worthy men, have made Collections, of Hiſtories, concerning *little* children, that have given wonderful Inſtances of an *Early Piety* before they left the world. The Excellent *Janeway*, has done excellently well this way, in his *Tokens for Children* which little Books, I moſt affectionately Recommend unto the peruſal of you all. He tells of one child admirably wrought upon by the grace of God, when between two and three years old. He writes of a Boy remarkable for Devotions, which dy'd at the age of twelve years, and being, in his lingring ſickneſs, told of a fair Eſtate which he might live to enjoy, bravely anſwered, *I had rather have the Kingdom*

of

of Heaven, than a thousand such Inheritances! I desire to dy, that I may go to that. He writes of another, which having walked with God from the fourth to the twelfth year of his Age, then dy'd, professing, *This is a most wicked world, it is indeed good to live with my Parents, but it is better to live in Heaven.* He writes of a Girl also remarkable for Devotions, which being converted unto God, when eight or nine years old, not long after dy'd in the midst of incredible *Raptures*, wherein she cry'd out, *Oh! If you knew what Christ were! Oh! If you had but one taste of his infinite sweetness, you would a thousand times rather go to Him, than stay in this wicked world. I would not for ten thousand and ten thousand worlds part with my Interest in him, or go back from the everlasting Joys which I am now near unto.* He writes of another brought home to God, when between four or five years old, which would sometimes be thinking, *O what are they doing, that are already in Heaven!* and being at last smitten with the marks of the *Plague* breaking out upon her, she cryed out, *Behold, God has marked me, for one of his own; the Lord has already told me, that I am one of his dear Children!* And several other such Examples, have been Recorded; not only by that man of God, but also by Mr. *White*, Mr. *Ness*, Mr. *Bidbank*; and sundry other such holy Men.

Yea, and the place where our selves do live, hath not been without such *Examples*; and those, of both Sexes. Unto such as have been already

Published, it were easy to add many more.

To *Male-children*, I might particularly mention one who at the age of *twelve* years, among other expressions of an unusual *seriousness* and *gravity*, wrote from his Lodging at *Cambridge* to his Father in *Dorchester*,---These very syllables. 'Tho 'I am thus well in my *Body*, yet I question whether my *Soul do prosper as my Body doth*; for I 'perceive yet to this very day, little *growth* in 'grace; and this makes me question, whether '*grace* be in mine heart, or no. I feel also daily 'great *unwillingness* to good Duties, and the great 'ruling of *Sin* in my heart; and that God is 'angry with me, and gives me no *Answer to my* '*prayers*, but many times he even throws them 'down as dust in my face; and he does not grant 'my continual Requests, for the *spiritual blessing* '*of the softning of my hard heart*. And in all this, 'I could yet take some Comfort; but that it 'makes me to wonder, what God's *secret Decree* 'concerning me, may be. For I doubt whether 'God is ever wont to deny grace and mercy to 'his *chosen*, (tho' uncalled) when they seek unto him by prayer for it; and therefore seeing 'he does thus deny it to me, I think that the 'reason of it is most like to be, because I belong 'not to the Election of Grace. I desire you, that 'you would let me have your prayers, as I doubt 'not but I have them; and rest

your Son,

Samuel Mather.

Thus

This was he, whom twenty years afterwards, all *Ireland* had a Bleſſing in; contradicting that Needleſs Proverb, *ſoon ripe, ſoon rotten.*

To *Female Children*, I might mention, *Ann Greenough*, the Daughter of Mr. *William Greenough* Deceaſed; who left the world, when ſhe was but about five years old, and yet gave aſtoniſhing Diſcoveries of a Regard unto God and Chriſt & her own Soul, before ſhe went away. When ſhe heard any thing about the Lord *Jeſus Chriſt*, ſhe would be ſtrangely tranſported and raviſhed in her Spirit at it; and had an unſpeakable Delight in *Catechiſing*. She would put ſtrange *Queſtions* about eternal things, and make *Anſwers* her ſelf that were extreamly pertinent. Once particularlarly ſhe asked, *Are not we dead in Sin?* and preſently added, *But I will take this way, the Lord Jeſus Chriſt ſhall make me alive.* She was very frequent and conſtant in *ſecret prayer*, and could not with any patience be interrupted in it. She told her gracious Mother, *That ſhe there prayed for her!* and was covetous of being with her Mother, when ſhe imagined ſuch Duties to be going forward. When ſhe fell ſick at laſt of a Conſumption, ſhe would not by any ſports be diverted from the Thoughts of *Death*, wherein ſhe took ſuch pleaſure that ſhe did not care to hear of any thing elſe. And if ſhe were asked, *whether ſhe were willing to dy?* ſhe would ſtill cheerfully Reply, *Ay, by all means, that I may go to the Lord* Jeſus Chriſt.

Indeed,

Indeed ſundry *ſuch* little Children, have there been among us; but now, as he that heard a ſtory of *two* faithful Friends, preſently ſaid, *I would I were a third with them*! So, I hope every one of the *little* Children that have ſeen theſe Examples, will ſay, *O that I may be a third*! *O that I might be like one of theſe happy Children*! But,

Secondly, There are *few* little Children, that have and own God for their Father. Indeed, thoſe few little Children, that are deſcended of Believing Parents, have the ſame *God* that their Parents have choſen both for themſelves & theirs, until they are *old* enough to *revoke* or to *renew* the choice; the Children are included in what their Parents *do*, and *have*, until they can ſtand upon their own legs; and at what age that is, our God has not, that I remember, expreſly ſpoken; which ought therefore to haſten the cares of little Children about their own Salvation. Hence we read concerning the children of Believers in 1. Cor. 7. 14. *They are holy*; God accepts them, & regards them, as conſecrated unto himſelf. But of thoſe little Children that are come to a Capacity of acting *deliberately* and *rationally* about Eternal Matters, how few are there that carefully ſay, *Let God be a father to me*! We may with a ſpecial Reference to *little* Children ſpeak in ſuch terms as thoſe, in Pſal. 14. 2, 3. *The Lord looked down from Heaven upon the children of men, to ſee if there were any that did underſtand and ſeek God; they are all gone aſide, they are all-together become filthy;*

filthy; *there is none that doth good, no, not one.* Even ſo, 'tis a rare thing, an hard thing, among *little* Children, to find ſo much as *one* that has an awful *Reſpect unto all the Commandments of God.* About the generality of little Children, it may be complained as in Jer. 4. 22. *they are ſottiſh Children, and they have no underſtanding, they are wiſe to do evil, but to do good they have no knowledge*; or it may be complained as in Iſa. 1. 4. *A ſeed of evil Doers, children that are corrupters, they have forſaken the Lord.* I confeſs, there is now and then a Child which has the *Seeds* of grace lodged in its Infant Soul, and leſs or more ſprouting forth, according to various Temptations; but, how few do ever throughly turn to God until their *Childhood* be all expired!

Thirdly, Very glorious is the *priviledge* of thoſe *Little Children*, that have and own God, for their Father. 'Tis a glorious *priviledge* to be Intereſted in the *fatherly* Regards of the great God; but ſo theſe gracious little Children are.

'Tis their priviledge, that God has the *Love* of a Father for them. As 'twas ſaid of a dutiful and a towardly Child, in Gen. 44. 20. *His father loved him*; unſpeakably and infinitely more loving is the *love* of God unto all gracious little Children. A father loves his *Children* more than all his *Riches* in the world; and ſo does God love theſe Children more than the whole world beſides; unto ſuch a Child,

Child, the great God ſays with a peculiar Emphaſis as in Iſa. 43. 4. *I have loved thee!*

'Tis their priviledge, that God has likewiſe the *pity* of a *Father* for them. When a Child is in *ſickneſs*, or *diſtreſs*, the heart of a father even yearns towards it. But the heart of God moves with a more compaſſionate pity towards gracious little Children in all their Troubles; thus 'tis ſaid in Pſal. 103. 12. *As a Father pities his Children, ſo the Lord pities them that fear him.* He feels their ſorrows with a moſt *parental Sympathy*; and if at any time he Chaſtiſe them with neceſſary Afflictions, he ſays upon it, *My Bowels are troubled for them, I will ſurely have mercy upon them.*

'Tis moreover their priviledge that God has the *pardon* of a *Father* for them. A Father will bear with many *Infirmities* in his Children; but God paſſes by more far away in gracious little Children. Tho' they deſire to do and be better, yet they are attended with many daily *childiſh weakneſſes*; but then our God ſays, in Mal. 3. 17. *I will ſpare them as a man ſpareth his own Son, that ſerveth him.* Yea, if thro' Temptation they fall into *groſſer Scandals*, nevertheleſs when they come to loath and judge themſelves for their miſcarriages, the Lord will be as ready to forgive them, as *David* was to forgive his Rebellious, but Relenting *Abſalom.*

Once more, 'tis their priviledge, that God makes the *proviſion* of a *Father* for them. Chil-

dren

dren ſhall not *want*, ſo long as they have a Loving and a Tender *Father*, able to look after them. But God will provide for gracious *little* Children, after a manner which *Eye has not ſeen, Ear has not heard, and heart has not conceived.* We are told in Pſal. 34. 10. *They that fear the Lord, ſhall not want any good thing.* Theſe belong to the Family of the Almighty God; and, *Their Heavenly Father knows what things they have need of.* He will furniſh them with all ſuitable mercies both Temporal and Eternal.

Finally, 'Tis their priviledge, that when they make any allowable *prayers*, God like a *Father* will hear them all. If Children go to a *Father* for any convenient thing, 'tis but, *Ask and Have*; much more is the bleſſed Acceſs and Succeſs which gracious little children have in their Supplications to the Lord. Of their prayer, we may ſay as in Prov. 15. 8. 'Tis his *Delight*. God propounds to them, *Children, what do you want? What would you have? Children, what ſhall I do for you?* And he *delights* to ſee them, ſpreading their Ails before him. Tho' their prayers are but like the *Chatterings* and *Liſpings* of Children, yet the Lord ſays concerning them, *Let me hear thy voice, for it is ſweet*; their prayers make a moſt Heavenly Melody in the Ears of the Eternal God.

Behold, ye pious little Children, what a *Father* you are priviledged with! And yet know for your *Everlaſting Comfort*, that it is an *Everlaſting Father*, who will do for you ſuch things as theſe.

The

The beſt *Father* elſe may leave you *Fatherleſs*, and then you will ſit wiſhing in your ſolitary hours, *O that it were with me, as in months paſt, when my Father was alive!* But you are now priviledged with a *Father* worth infinitely more than ten thouſand of any that can be taken from you. It was the encouragement of the Pſalmiſt, in Pſal. 27. 10. *When my Father, and Mother forſake me, then the Lord will take me up.* 'Tis an alluſion to the Journeys of *Iſrael* thro' the Wilderneſs; when the three firſt Squadrons were paſſed on before, the fourth and laſt Squadron were to gather up the ſick, and the weak, and the lame, that had been left behind. Thus, tho' thy Father be marched away, and has left thee a ſhiftleſs little creature here, yet the Lord, he is thy *Father* ſtill, and he will *take thee up.*

But for the brief Improvement of theſe things.

Application.

I. Let all *Parents* endeavour that their *Children* may be thoſe gracious Ones which may *know* God for their *Father.* Methinks, you that are the *Fathers* of theſe poor little Creatures, if you had any *bowels* in you, ſhould be concerned that they may have an *Heavenly Father*, to do that which you *deſire*, but cannot *perform* for them. Let me in the Name of God, lay before you two or three ſolemn queſtions to be thought upon.

Firſt, have you no *Kindneſs* for your poor children

dren? 'Tis by *your* means, that they are now born defiled, depraved, horribly polluted, with *Original Sin*, and fearfully periſhing under the wrath and curſe of God; and what amends will you make 'em, for this infinite wrong? It was the law for a man that had wounded another, in Exod. 21. 19. *He ſhall cauſe him to be throughly healed.* And will you do nothing towards *healing* thoſe prodigious wounds, which your Falls have cauſed your Children to lie bleeding under? Your poor Children, can you endure to ſee them ſtarving, burning, dying before your Eyes? but thus they are till by Converſion they are become *gracious little Children.* We read in Lam. 4. 3. *Even the Sea-monſters draw out the Breaſts, they give ſuck to their young ones.* If you will do nothing for the Souls of your poor Children, you are worſe than the cruelleſt *Sea-monſters* in the world.

Secondly, Have you no Regard for Gods *Command* and *Glory?* Why, the Immortal God, who *made* your *children* has committed them into your Hands, and ſaid, as the Princeſs of *Egypt* unto the Mother of *Moſes*, *Here, take this Child, Nurſe it for me, and I'le give thee thy wages.* 'Tis the charge which God has given you, about your Children, in Eph. 6. 4. *Bring them up in the Nurture and Admonition of the Lord.* And this is the way to propagate and continue the *Service* of God, unto after-generations; you that make it not your ſtudy, to ſee your Offſpring become *gracious little Children*, are willing that God ſhould

ſhould never have any honour in the world, after this Generation ſhall be expired.

Thirdly, Have you no Regard for your own *Credit* and *Comfort*? It is ſaid in Prov. 23. 24. *The father of the Righteous ſhall greatly Rejoyce*: Truly, if you had *gracious little Children*, you might, you would *Rejoyce* exceedingly. Which of you had not rather have a *Joſeph* than an *Eſau*, for his Age to lean upon? And when you leave your *Children*, or your Children leave *you*, how much would you give to have juſt *Hopes*, of having their Company in the ſweet *Joyes*, of the Third Heaven for-ever? Beſides, it will be a bleſſed mark upon your Souls, it will be a ſign that you are among the Children of *Abraham*, if you *Command your Children to keep the way of the Lord.*

Would you be informed then, what you may do for your poor Children? Do you ask, as *Manoah* of old, *How ſhall we order the child, and what ſhall we do unto him?* There are four things by which you may ſave the Souls of your little Children; yea, there are five things to be obſerved, that God may be a *Father* to them.

The firſt thing neceſſary for your poor Children, is, your *Authority*. 'Twas ſaid in Lev. 19. 3. *Ye ſhall fear every man, his Mother and his Father*; the *Mother* is firſt mentioned, becauſe that ſhe commonly firſt loſes her *Authority*. Look to it, that you keep up a *Fear* of you, in the hearts of your Children, and make them Tremble to

Refuſe

Refuſe any fit thing that you ſhall *Enjoyn* upon them.

Another thing neceſſary, is, your *Inſtruction*; 'Twas the Report of the *Wiſe-man*, in Prov. 4. 3, 4. *I was my Fathers Son, he taught me alſo*; and without this he had never prov'd ſo *wiſe a man*. Let your Children be moſt frequently, ſeriouſly, exactly *Catechiſed*; and let your Admonitions teach them, how they ſhould *think*, how *pray*, and how *live*, before the Lord.

A Third thing neceſſary, is, your *Inſpection*. As our Lord asked His Houſhold, in Joh. 16. 31. *Do ye now Believe?* So, do you ask your Children, what their *Experience*, and what their *Behaviour* is; penetrate as far into their Circumſtances, as that you may aſſiſt them againſt their Difficulties.

A Fourth neceſſary thing, is your *Example*. Reſolve like him, in Pſal. 101. 2. *I will walk within my Houſe with a perfect heart.* It is no rare thing to find it of the Son, *He did according to all, that his Father did.* Let your Children ſee by your Piety and Charity and Zeal, how they may pleaſe God; and never expoſe, like diſguiſed *Noah*, your *Nakedneſs* unto them. And unto all theſe things add your *Prayer*; your fervent and conſtant *prayer*, to God. Pray *with* your Children; and let not your Houſes be liable to that hideous Thunder-clap, in Jer. 10. 25. *Pour out thy Fury on the Families that call not on thy Name.* A doleful Meeting muſt you have with your Children in another world, if you there have them article

at this rate againſt you, *Lord, if this bloody Father of mine had learnt me to acknowledge thee, I had never come to this place of Torment.* But pray for your Children too; and be like thoſe who, in Mat. 19. 13. *brought little children unto Jeſus.* O carry them to God in Chriſt, with your importunate Cries, *That* He would heal their ſpiritual Diſeaſes; *That* He would caſt every evil Spirit out of them; and *that* according to His promiſe, He would *circumciſe their Hearts to fear His Name for ever.*

II. But then, *My little children, of whom I travel in Birth again, until* Chriſt *be formed in you*; I pray, let it be your endeavour to be thoſe gracious Ones, which God may be an Heavenly *Father* unto. 'Tis impoſſible to expreſs, how willing, how ready, the Lord is to be the *Father* of you all. He has already been a *Father* to many thouſands of ſuch as *you*; and there are doubtleſs more *little* Children in Heaven, even in the *Fathers Houſe*, than there are perſons of any other Age. How much may *this* encourage you; but in the mean time, conſider, my dear Children, conſider what your condition is. *A little* Child once became a very *holy* Child, and being asked the reaſon of it, he ſaid, *Why, I was t'other day in the burying-place, and there I ſaw a Grave ſhorter than my ſelf.* Truly, if you'll repair to the *Graves* among us, you'll ſee many an one of your own Dimenſions there. As

young

young as you are, you are *old* enough to *Dy*; the *Lambs-skin* is in the Market as well as the *Sheep's*. But O conſider what will then become of your never-dying Souls, if you have not before then made ſure of an Intereſt in God as a *Father* for you. What a terrible thing will it be for you to be then clap'd up in *chains of Darkneſs* among black Devils againſt the *Judgment of the Great Day!* When the *Laſt Judgment* comes upon the world, who ſhall then appear before the dreadful Tribunal of the Lord Jeſus Chriſt? It is ſaid in Rev. 20. 12. *I ſaw the Dead, ſmall and great ſtand before God*; the *ſmalleſt* of you all muſt then have a Sentence of *Weal* or *Wo* paſſed upon you; a Sentence that will fix you in your ſtate, for infinitely more than as many millions of Ages as the Ocean has drops of water in it.

But, I again ſay, conſider what will become of you, if God be not as a *Father* concerned for you. You cannot then eſcape the *Vengeance of eternal Fire*, which Fire hath millions of ſmall *Chips*, as well as of great *Logs*, horribly burning in it.

My Children, conſider what has been ſet before you, and immediately turn it all into moſt *importunate Supplications*. We read, That when *little* Children were carried unto the Lord Jeſus Chriſt, *He Bleſſed them*; how much more

more will He *bleſs* thoſe *little* Children that ſhall *themſelves* go unto Him! Go then unto the Lord; go daily, go ſeriouſly, go heartily unto him, and beg of him, *Lord, be thou a Father to me, and help me to be as one of thy Children for-ever.*

You may remember that when *little children mocked the Prophet*, there came two *Bears* which devoured ſome ſcores of them. To ſlight the *Counſels*, is in a manner to mock the *Prophets* of the Lord Jeſus; and you will become a prey to *Devils* that are worſe than *Bears*, if you are guilty of that Impiety. 'Tis my wiſh for *you*, that you may ſo hearken to the Meſſages of Heaven, as to be the *Joy* and *Care* of Holy Angels all your Dayes. *Come, ye Children, hearken to me, for I have Taught you the Fear of the Lord.*

FINIS.

PAge 10. l. 23. r. *Barzillai.* p. 15. l. 9. f. gracious r. glorious. ibid. l. 14. f. Omnipotence r. Omnipreſence. P. 40. l. 26. r. and ſeldom. P. 42. l. 20 r. *Seneſcant.* P. 53. l. 26. r. Individuation. P. 59. l. 16. r. might help. P. 85. l. 18. r. outwardly happy. ibid. l. ult. f. we r. you. p. 59. l. 1. r the Attempts of the Holy Spirit.